

SELF-PERCEIVED EFFECTS OF THE PARSONAGE SYSTEM
ON UNITED METHODIST CLERGY AND SPOUSES' SENSE
OF BECOMING AND GROWTH IN THE PARISH MINISTRY
A Comparative Study

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To Carol, my spouse
Whose priorities about
Marriage and ministry
Enable our becoming.
And, to all our as-yet
Unborn children, who
Have patiently waited
For Dad to have "his"
Baby.

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ABSTRACT

The purpose of this dissertation is to compare the perceptions of clergy and spouses of the United Methodist Church in Southern California of the effects of the parsonage system on their sense of becoming and growth in the parish ministry.

The basic hypothesis is stated as follows:

The United Methodist parsonage system is perceived by clergy and spouses in the Southern California area as a negative function of their sense of becoming in the parish ministry. The . . . study will show that this is so in three areas: (1) in the personal life, as perceived by both spouses; (2) in the marital and family life, as perceived by both spouses; and (3) in the life of ministry as perceived by both spouses.

The methodology of the study was two-fold. The library research consisted of three lines of inquiry: the historical study of the rise of the Methodist parsonage system in the United States and especially in the area of Southern California; the theological understanding of the Christian community as it affects and is affected by the present application of the parsonage system in the itinerant parish ministry, particularly as this relates to family commitments and ministry as vocation; the psychological effects of the parsonage system on the minister and family as the system influences their personal, marital/familial and vocational sense of becoming and growth in the Christian community.

The empirical research emerged from the library study. A questionnaire, identical for both clergy and spouse, was devised, based on the three areas of emphasis, and mailed to the 350 pairs of eligible respondents in the Southern California area. Better than 52% responded within ten days (344). This group served as the sample in the study.

On only two items in the 26-question instrument was there any significant difference in the spousal responses, leading to the conclusion that the spousal perceptions of the effects of the parsonage system are essentially the same in the areas under study. However, significant differences of perception exist in all but two items between those respondents who are in the parsonage system (in a parsonage) and those who have opted for a housing allowance. Overall the significance of difference between the two groups exceeded the 0.0001 level on all but two of the 26 items.

Other significant findings are that if given the choice, over 66% of the respondents would prefer to own (59%) or rent (7%) their own housing. Less than 34% would choose to live in the parsonage. However, both groups are largely satisfied with their present housing arrangements.

A strong majority felt the parsonage system did not enhance their sense of self-esteem, their marital/familial satisfaction or their ability to more effectively minister to their congregation or community. This finding seriously

calls into question the necessity for the parsonage system in Southern California. The author concludes that the present system of provided housing is in need of extensive change to enable the mission of the church in the world, and to meet the personal, familial/marital and ministerial needs of clergy families in Southern California United Methodism.

Chapter I

INTRODUCTION

A. INTRODUCTORY STATEMENT OF PURPOSE AND PROBLEM

In the work that follows, I seek to compare the perceptions of United Methodist clergy and spouses of the effects of the church-provided housing system on their sense of becoming and growth in the parish ministry. The parsonage system has been a part of the Methodist ministry for the past 178 years and has served in former times a venerable purpose as a part of the itinerant ministry. I wish to explore critically whether or not the traditional parsonage system still serves a useful purpose.

The provided housing system emerged from a particular time, place, need, and theological understanding of ministry. As such, the system symbolizes a particular style of life and a particular approach to ministry, insofar as the parties involved have expectations of one another regarding it. One of the major issues involved in this paper is the way in which these expectations and attitudes toward the parsonage system affect the minister, the spouse, and the family.

But, simply to explore these attitudes and expectations from a comparative or sociological point of view

would miss the underlying vital issue involved, namely, the effects of the parsonage system on the lives of those who are intimately involved. The author's concern is for more than their sense of good or bad feelings about the parsonage system or for its merits or debits as an economical adjunct to itineracy. Because of the impinging proximity of this system to the lives of the minister and family, the focus of this paper is directed to its impact on their redemption as members of the Christian community and upon its influence in their vocation of redemption within and without the Community of Faith.

B. THEOLOGICAL APPROACH TO THE QUESTION

At first reflection for many, the thought that the parsonage system might have influence in the "process of redemption" may seem strange, even absurd. But upon closer examination of the nature of the system and its influence on the lives involved, the issue of redemption emerges for this author as the critical underlying theological theme. John Wesley's statement to his preachers in America (1774), "You have nothing to do but save souls," has been applied in many Christly ways in the past. As the Church comes of age, it may yet be applied to those who are professionals and their families in a more holistic and authentic way, as they are encouraged to witness to their humanity through the taking on of full participation in the world, with its attendant joys, responsibilities and disillusionments.

One of the most critical problems throughout Christian experience has been the community's understanding of redemption. In our "post-holocaust era," we are called to reformulate a Christian understanding of redemption which encompasses both church and world and church in the world. The Christology and consequent ethics of Dietrich Bonhoeffer lay a foundation for a Christian understanding of redemption as process in the world, through the world, and for the world.¹ Such an understanding of Christian lifestyle and community must undergird the formation of person and world, particularly now. Any understanding of the redemptive process which separates one person from another, one group from another, one community from another, or one people from another in any concrete sense must be considered inadequate and, thus, be discarded. Redemption, then, must become a cooperative, universal, worldly process wherein persons come to be wholly human and responsive to their whole nature, including the mission of bringing others to their wholeness.

One of the most prolific writers on this topic has been John Wesley, particularly as he delineates the nature of redemption as a process rather than as an event. The Wesleyan idea of a "this worldly" perfection can inform and direct a discussion of a modern understanding

¹William Kuhns, In Pursuit of Dietrich Bonhoeffer (New York: Doubleday, 1967). One of the most informed sources on Bonhoeffer and a classic study of his theological development.

of redemption.² The historical tie, of course, between a practical concern for itineracy, as it involves the parsonage system, and a relevant, and yet historically-based, understanding of "redemption as a process" can lead to a reformulation of the doctrine. Such a reformulation can and must open new avenues of understanding and possibilities for the future of the church in the world. The theological section of the paper seeks such a formulation within the setting of the theology of hope as it speaks a liberating word. Jürgen Moltmann's thought is especially relevant for the underlying direction and formulation. Such an understanding leads to the formulation of a theology of hope wherein individuals and community find a sense of redemption in mission, an identity which has been transcended from self-knowledge to involvement, which actualizes mankind beyond itself. Such is the nature of redemption derived from a contemporary understanding of "worldly faith." In both individuals and communities, it effects a transcendent actualization process within the concrete time and place, the "here and now."³

Such an understanding is directed toward the involvement in the redemptive task of the entire world community.

²Albert Outler (ed.), John Wesley (New York: Oxford University Press, 1964), pp. 121-129. See the doctrinal summaries on salvation.

³Jürgen Moltmann, Man (Philadelphia: Fortress Press, 1974), pp. 16-21. Particularly illuminating.

The call to the redemptive process is the same for both laity and clergy; it is the same for all persons, cutting across all previous distinctions. It is the call to obedience and responsive personhood. Clergy and laity are called commonly to the concrete stage of life, to the here and now of their lives, to be aware, intentional, and fully participating "persons for others" in assuming the "incarnational lifestyle" of full humanness. The community of faith finds its identity in the actualizing mission to which persons are called in the world to serve one another "following the example of Christ," who "did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:6-8). Therefore, the redemptive task of the Community of Faith, the Church, is to take on a form of full humanness, and to consciously participate in the ongoing process of redemption.

Within its own house, it has the task of clearing away those barriers to openness and authenticity which keep persons estranged from one another and from themselves. In some ways, certain forms of ministry (or more accurately, certain expectations for ministerial practice which have evolved historically) block the very process of redemption particularly that of the minister and the minister's family. For in order to participate fully in the

redemptive process as members of the Community of Faith, a full witness to and participation in the human nature is the mark of the twentieth century faith.⁴ This means, among other things, standing shoulder-to-shoulder in the bearing of worldly responsibilities, particularly for one's home and family. It means fully paying the price for witness to social justice. It means bearing with other persons the guilt of our style of life in America. It means fully sharing in the expense of our systems of social order. For only in the "taking on" of full participation and human being in the world, can the church have authentic power to witness. In some ways, as Moltmann has pointed out, the institutional church has, by maintaining a false sense of separation from the world, made itself an anachronism, and consequently lost its power to incarnate in industrial society.⁵ And this is because it has maintained and nurtured a position of "godly, other-worldly perfectionism," instead of taking on the full weight of this-world participation in "here and now" situations.⁶ In many situations, the Church has avoided the incarnational call in favor of its own preservation and growth and, thus, shows the world a false image of obedience of the worst order. Rather than pour itself out, the Church preserved its sanctity and "counted

⁴Jürgen Moltmann, Theology of Hope (New York: Harper & Row, 1965), pp. 326-329.

⁵Ibid., p. 305.

⁶Ibid., p. 328.

equality with God" as its mission: it is participating in a cancerous and suicidal separation from its source of life.

This has particular application in our time as such an understanding of the Christian mission is applied to the nature and practice of ministry. Clergy persons are inauthentic if they place themselves separate from their congregations, and to the degree they do so, they cannot participate in the redemptive task. Nor can they "work out their own salvation with fear and trembling" within the community, for in that instance they are alienated from it. For only by participation in mission does one's own redemption occur. Moltmann's understanding of mission is especially important here; for him, redemption and human actualization occur in participation in mission in the world.⁷ Only through whole and free participation in the faithful life can the people of faith fulfill their destiny within the freedom of this age. This is the theological foundation for understanding the Christian mission.⁸ Such a mission is differently understood than that of our forebears, but the purpose is the same: to witness to and participate in Christ's redemptive acts in the world. Methodists have rather consistently made a clear connection between redeeming events and changes in outward behavior in persons; spiritual

⁷Ibid.

⁸Ibid.

wholeness and healing have been understood to lead to and find expression in outwardly noticeable positive changes in attitude and behavior. Just as importantly, Methodists have tried to make clear the separation between the redeeming process of God's action in and among persons, and their response to it. Further, faith in Christ and faith in oneself are quite different in that Christ's redemptive actions are a gift of grace, and faith is a response of gratitude for the undeserved acceptance of the self. Faith in oneself, humanistic faith, is that faith which comes from belief in one's ability to perform a certain way; it is a confidence in one's own performance, or in the performance of the human species. Spiritual redemption and actualization of potential are then quite different in their origins.

Now more than ever, clergy and their families are needed to be wholly functioning persons in the world, called to freedom, and given the responsibility of expressing their personhood in the fullest possible way. This paper examines whether the presently-sensed style of ministry for United Methodist clergy persons and their families makes such an authentic witness possible, and more particularly whether they feel that the parsonage system enhances that witness or is a function of discord and inauthentic witness between themselves as marital pair and between spouses and family.

This paper, in its theological functioning, addresses the question of the model of ministry which the pastor and his spouse might best apply to themselves in their redemptive participation in the Community of Faith. More specifically, from this understanding will emerge certain premises concerning the role of the parsonage in the community's life and how the parsonage system assists or hinders the full participation of the clergy in the mission of the church in the world. If, in some way, the parsonage system stands in the way of the redemptive process of the church in and for the world, changes must be made within the institutional structure to enable its mission of redemption. The church is called to a consistency of theological and practical understanding and practice, not only to make its witness more believable, but in order to "work out its own salvation."

The historical relationship of the parsonage family with one another and with the congregation in Methodism takes on a special significance when approaching this problem. Therefore, a significant section of it will be relating to this relationship as it occurred over the past 200 years. This historical vector adds a sense of change and development and can be shown to parallel the changing understanding of the nature of redemption in the Methodist tradition. Such an understanding paves the way for a contemporary reformulation of the nature of redemption in

community and yet holds fast to the fundamental missional thrust of the Wesleyan movement in America.

C. HISTORICAL INTRODUCTION

Sidney Mead and H. Richard Niebuhr traced the various historical expressions of the practice of ministry, with the assistance of D. D. Williams. In tracing the history of ordained ministry in America, they inform our discussion, which follows.⁹

Mead traces the nature of evangelical practice of ministry throughout the last two centuries and, in his study, concludes that the image of the pastor as the "model exemplary person"--the "fearer and messenger of God"--the "perfect man," with the "exemplary family," was both normative and critical for the ordering of the frontier and the upholding of the community standards.¹⁰ Such a role was crucial to pastoral function and effect. Further, pastoral ministry based on such exemplary modeling has been the predominant style throughout American history. Such a style of ministry has had effects on those involved in its execution, particularly the minister's spouse and family. It has taken concrete expression in the setting

⁹Sidney Mead, "The Rise of the Evangelical Conception of Ministry in America: 1607-1850," in H. Richard Niebuhr and Daniel Day Williams (eds.), The Ministry in Historical Perspective (New York: Harper & Brothers, 1956), pp. 207-249.

¹⁰*Ibid.*, pp. 224-225.

of family life, in former times, the parsonage. The parsonage has been seen as the "set apart" environment for the "exemplary family," and as such, symbolized in these former times "the model Christian home."¹¹ Reports from persons living under these expectations reflect a definite sense of pain and alienation, in many cases, from the redemptive life of the church. Being placed in such a position of expectations for "perfection" did not, and does not, lead to the ends which it professed but often to the very opposite.¹² Personal actualization and community participation was, and in some cases is, stifled because of such an understanding of ministry which spills over into the minister's family, yet has stopped short of the rest of the congregation!

The parsonage problem as it stands today is not easy to understand. Years of traditions surround the maintaining of the system of provided housing for Methodist clergy. For the sake of clarity, an historical appreciation of the rise of the parsonage system is critical. This is so because the parsonage system is an historical accident brought about by the adherence to the system of itineracy within Methodism from its earliest American days to that present time. The itinerant principle in

¹¹Robert S. Michaelson, "The Protestant Ministry in America," in *ibid.*, pp. 277-279.

¹²Mead, pp. 247-249. See this particularly in Peter Cartwright's story.

Methodism also had effect on the style of marriages, family life and ministry that clergymen experienced. Of extremely critical importance is the fact that the itineracy was related to the Methodist type and practice of bringing about redemption in the world in certain periods of history. The itinerant principle, "to keep everything moving" as much as possible, was John Wesley's way of keeping enthusiasm alive among the faithful. In the early days of American Methodism, the parsonage system facilitated such a purpose. As times changed, so did the function of the parsonage system within the itinerant structure. At the present time, the shape of the ministry has changed significantly from other periods of history: the necessity of the parsonage system or even its desirability, both as it has effect on persons and on church structure and effectiveness is the most burning central issue emerging from the historical inquiry. Another important issue is the "process of development" through which all of these parts of the parsonage issue have moved and influenced one another. The author postulates that at this time the processual development has reached a critical stage for the theological, clerical, structural and familial facets involved. Now, these formerly rather unrelated issues urgently need to interrelate as a conscious whole. There can be no separation between theology and clergy marriage, no separation between marital and clerical vows of fidelity, no separation between laity and clergy as far as

their redemptive functions are concerned. And no physical separation as symbols in their form of care for their families! Clergy and laity are now under urgent necessity to forge a synthesis as regards process and practice of faith.

In order to do this from the perspective of the parsonage problem as it relates to the minister and family, definite historical lines of inquiry must be pursued. First, the relationship between marriage and ministry in the Methodist tradition needs to be traced in conjunction with the rise of the Methodist movement in America, particularly the first 140 years, in order to appreciate the consequences and dimensions of the process of redemption in those times for the parsonage family. Out of the historical section emerges a pattern of ministry which was practiced during these times among Methodists as regarded redemption. Three stages in this period are evident: The first is that of the circuit rider; the second, that of the county seat "station"; and the third, that of the industrial urban setting. The first of these settings has a rather definite time span in which it occurred, i.e., primarily in the 75 years prior to 1844 (when it reached its zenith). It then began to be transformed gradually into the second and third forms of ministerial settings, depending on whether rural or urban settings occurred.

The third step of the historical path begins about 1940 and ends in 1963 or shortly thereafter. This

is the period of history during and following World War II in which the Methodist Church shared in the revival of all American Christianity, as the accepted practice following the social upward "mobile rise." Certain features of this period as regards the nature of the redemptive process as it was affected by the cultural ethos also affected the style of parsonage life. This style, both of parsonage life and of redemption, is still a part of the cultural scene at present. However, it is on the wane.

The disillusionment with the above understanding of the nature of the church's mission began in the early 1960's, probably when "Camelot fell." With the assassination of John F. Kennedy, the senseless nature of the Vietnam conflict, and the dead-end cultural malaise best portrayed in The Graduate, persons fell away from the "country club" churches and began to seek for more concrete and lasting roots for their faith. Church membership declined dramatically as the "easy Christianity" proved rootless and shallow. Many persons moved into the "faith of the pioneers" and retreated into the heavy legalism and literalism of the sects and cults. Many others explored other religions, particularly Eastern meditation. Some experimented with mind-expanding drugs in their search for a deeper identity and awareness of their time and space. Altizer proclaimed the "death of God in our time." Certain forms of "social action," of taking

radical responsibility for one's neighbor sprung out of the feeling of emptiness and void. All of these movements stand to remind the church and the believer that that type of easy Christianity, the adaptation of cultural norms in the name of faith and practice misses the mark of the high calling of God in Jesus Christ.¹³

Historically, then, we find ourselves at the crisis point: we ask the meaning of redemption in our history, in the here and now. We are waiting and in turmoil. The way we discover the answer for our time affects our whole understanding of the church and our mission as Christians.

In treating the historical material on the question of parsonages, the author hopes to make apparent the relationships and dynamics which occurred in each period between clerical marriage and ministerial style. What redemption itself meant in these periods differed, yet whatever its then-current emphasis or style, it became the "goal" of ministry. In our time, the church is called to reconsider what redemption means and what its goals are if it is to remain faithful to its heritage.

D. PSYCHOLOGICAL INTRODUCTION

One avenue in which we might find some insight into the present problem of "meaning" in the human condition is that of humanistic psychology, particularly that branch

¹³Moltmann, Theology of Hope, p. 329.

which concerns itself with the "becoming" nature of persons it is labeled "positivistic psychology."¹⁴ The next section of the paper introduces a modern view of persons which affirms, and in many ways parallels, the foregoing theological and historical views of the current situation.

The psychological section of the paper is designed to enter into dialogue with the historical and theological in approaching a new sense of what redemption means in a concrete time and place in the world. Surely, a more complete explication of its meaning would have to view persons in process and situations in process.¹⁵ By this is meant that the concrete situations we will view are not finished, yet are real and involved in life situations in the world. Primarily, two psychologists have done some empirical work in the "secular" sphere which approximates this concept of redemption theologically as it is herein defined: Abraham Maslow and Everett Shostrom. They have been chosen to represent this sphere of the issue because of their empirical studies in actualization.

The psychological portion of the paper consists of two parts: the theoretical and the empirical. They complement one another to arrive at a new application of

¹⁴Abraham Maslow, Toward a Psychology of Being (New York: Van Nostrand Reinhold, 1968), pp. 3-8. A lively introduction to this theme.

¹⁵Everett L. Shostrom, Freedom to Be (Englewood Cliffs: Prentice-Hall, 1972). A classical humanistic statement of this.

the understanding of both actualization and redemption as processes, as they affect the parsonage system situation.

The work of Maslow conceives of a need theory of becoming in which there exists a hierarchy of needs. These are divided roughly into two basic areas: needs of deficiency and needs of being.¹⁶ The meeting of these needs in hierarchical order indicates the process of becoming fully human.

According to Maslow, as a person has begun to meet his basic survival needs (D-needs), he is drawn toward meeting more and more complex and difficult needs of being (B-needs). Interest in meeting being-needs follows from having met deficiency-needs. While deficiency-needs (D-needs) are more universal (i.e., food, shelter, sex) and not as related to cultural norms, being-needs, while not entirely culture bound, are related in expression to culture (i.e., appreciation of beauty through art and music, appreciation and mastery of basic human relationships, etc.).

Shostrum, borrowing from Ellis, Perls, and Rogers, in addition to Maslow, conceives that the human personality changes through the process of encountering both the inward and outward self and becoming aware of how the organism finds expression.¹⁷ Through finding an awareness

¹⁶Maslow, pp. 21-43.

¹⁷Shostrum, pp. 3-50. A popular explanation of Shostrum's organismic theory.

of how one expresses oneself, the person can come to a point of integration of mind, body, and emotions which is more focused and more "centered"--in terms of feeling appropriate to the given situation and the reality needs of the moment. Shostrom uses Leary's model of polarities of personality structure and, building on it, creates a model of polar-oriented lifestyles. Such a model he applies both intra- and inter-personally, both in theoretical and practical ways. In this study, the sense of fulfillment which the marital clergy pair feels as regards housing in the United Methodist parish ministry is directly related to such a "needs-meeting" model. Inter- and intra-personal fulfillment emerges from a situation in which a certain level of actualization in these regards is occurring and has hope of continuing to occur. If certain structures or systems cause manipulative behavior in order for survival needs to be met, they are antithetical to the actualization process. The notion that a particular structure or societal arrangement is coercive enough in and of itself to be considered antithetical to the process of actualization of persons is a problem which can only be measured in terms of the attitudes of those who are involved. Certain themes, however, emerge from social psychology, particularly those studies of Morris and Winter. These authors suggest that housing choice and home ownership are very important norms for

vast numbers of the population in our nation.¹⁸ Such norms, because they are so basic to the culture, influence the actualization processes at a significant level so as to have both intra- and inter-personal effects, particularly as regards persons' and couples' ability to have some determination of their lifestyle. The author is concerned with the effects of the system of provided housing on the couple as regards (1) their perceptions of their own actualization as human beings, (2) their perceptions of one another's ability to "become" fully human in the world, (3) their perceptions of the degree to which the system encourages otherwise unnecessary manipulative behavior between the two of them, between themselves and the congregation they are participating in and growing in, (4) their perceptions of their level of "contact," with community problems, or persons as regards concrete social issues, and (5) their perceptions of their own feelings and those of their spouse regarding interpersonal dependency as regards provided housing.

In all of these regards, the perceptions of the clergy spouse pair has great influence on their own sense of "becoming" as a couple and as participating members in their communities, church, neighborhood, and world. The author, in the theoretical section, draws together the underlying psychological issues as they apply to the

¹⁸E. W. Morris and Mary Winter, Housing Family and Society (Ames, IA: Author, 1974).

housing question. As these issues emerge, the real and practical effects of the parsonage system on the lives of those persons involved also emerge. Whether or not such effects do indeed have a perceived influence on the actualization of persons involved is measured in the empirical section.

The first part of the empirical section of the paper sets out a method of discovering clergy and spouses' perception who, how and what the parsonage system affects. And further, if it has a limiting or enhancing effect on the actualization process. The second part of the psychological section of the paper records the process through which the data emerged. The data gathered are perceptions; they are the ways that the clergy and spouse pair perceive their situation as the parsonage system affects their lives at this time.

E. A SYNERGISTIC STATEMENT

One of the elements that now becomes needful to raise is an element of process. The use of lines of inquiry--theological, historical, and psychological--on the issue of satisfaction in the parish ministry as regards housing choices could at first appearance seem a cumbersome process. However, this author feels that the system of provided housing has direct and indirect influence on the style of the mission of the Methodist Church throughout its existence. Thus, the shape of the redemptive mission of the church helped to create a form of ministry

that necessitated a parsonage system. Further, the nature of the culture at various stages of history required a particular style of life from clergy persons if they were to fulfill their mission; again, the parsonage system met by design those needs and symbolized to the community certain values that were needful for the continuance of the theological task of redemption as well as the practical task of redemption. The parsonage system arose at a particular time in history as an enabling function of the mission of the church. This author's intention is to measure if it still is perceived as an enabling function of the mission of the church or if it no longer serves that function.

The theological climate of our time, as well as the psychological understandings we now have regarding the nature of persons, needs to be interfaced with our understanding of what we are saying and doing to bring persons, including clergy and families, to a sense of their full humanness in the world and participation within the Community of Faith--wholly and freely and responsibly.

At the heart of the matter, the crisis is one of faith and of mission. For Christian mission emerges from the decision, the active choice to surrender to the "call of God in Jesus Christ," in trust that God "will be with us," in all of life. The crisis of faith is that of choosing life fully or not.

Our mission determines how we have ability to respond to our environment and to the "thou's" in our existence. Our mission determines our lifestyle and shapes our identity, so that identity and mission dynamically form the "here and now self." So, persons are called to the greatest risk, the risk of fully experiencing themselves as they are, where they are. The redemptive crisis is that we are called to be ourselves and risk loving our "self" and affirming it as fully and humanly and deeply as possible. And we are called to be fully and deeply involved, fully participating human beings in the here and now of existence. Yet we are not to conform to this world; we are to be ourselves, to be human, free, and responsive persons as we were created to be in all times and places and stations.

The crisis of faithing is whether we will fail to be ourselves, whether we will be conformed, boxed into inhuman choices without regret, and whether we will treat persons as objects, or not. In short, the choices are whether we will manipulate and coerce our space, or affirm and nurture it into growth. The crisis of faith is that we will treat things and situations as powerful and controlling, and thus fail to explore our humanness to the fullest; in brief, that we not open ourselves to life, but will opt to rigidify our existence.

Redemption, then, in the twentieth century (latter half) is the call of faith to actualize community as

mission. How such a process can best occur is that task of practical theology, of pastoral care, and as such has psychological dimensions. The actualization of community and the redemption of persons meet at the ground of faith; for we trust Christ is at work in our very nature, bringing us to wholeness and leading us toward and through a mission in which He is "with" us.

In both the redemptive process and in the process of actualization persons move toward their own heightened sense of wholeness. For the person who would claim faith in Christ and experience redemption, the sense of wholeness comes from being caught up in the history of "God with us," and with faith centered on Christ allows and channels personal energies toward the fulfillment of that history and themselves in it. In the unfolding of that history, their obedience to the claim of Christ in their lives transforms and shapes their personhood and their personality.

In the actualization process, persons are made aware of their alienation from themselves in their concrete encounters in their environment and in their inward conflicts. They become aware of the ways in which they block their own wholeness and integration into fully functioning persons. And through exposure and interaction within and without themselves persons come to a sense of inward "balance," "homeostasis," and "congruence" (Rogers). In actualization, persons move from dependency to

independence, and into a sense of interdependence. The focus of the work is on the integration of the polarities within the person, within the group, and between the person and group and society. Actualization as a process, can and often does occur in the redemptive process, but redemption cannot be collapsed into actualization. Actualization is the human process of working through and understanding and integrating the self and the group identity. The redemptive process is the gift of grace by which the acceptance and call of Christ upon persons, congregations and societies is translated into concrete reality through obedience to the mission of Christ in the world. For those involved, it is a leap of faith into the world while rooted firmly in the call of Christ to be "with them" in the risk.

Such a faith-leap requires that we set our eyes to seeing Christ at work beyond the confines of the church, and in persons beyond the institutional framework. And we must, out of our faith, discern what in reality is "Christ's work." Yet actualization and redemption interface in a dynamic fashion which indeed transforms both into a satisfying gestalt, meaningful whole.

In exploring the meaning of actualization from Maslow and Shostrom, and the meaning of redemption in Bonhoeffer and Moltmann, our task is to find a synergy that has missional effect in modern life as life moves toward the unknown and unfinished future, with openness and hope!

Such a synergy transcends person and community, church and world, and affirms them all.

Somehow more than good moral actions must be involved if the Christian faith is to have power, if community is to occur. A different style of ministry is beginning to emerge from the turmoil, and it calls for incarnational integrity and concrete realism. Such a style of ministry recognizes clergy marriage and family life with affirmation and not tension, with an urgent call to those involved to reprioritize the vows of ministry and matrimony. This means that redemptive, formative actualization of persons is the clear goal and hallmark of both.

A ministry and marriage whose cornerstones are concrete openness and authenticity can demand no less!! Such an understanding of marriage concurs with the United Methodist Statement of Social Principles adopted in 1976:

We believe the family to be the basic human community through which persons are nurtured and sustained in mutual love, responsibility, respect, and fidelity . . . We urge social, economic, and religious efforts to maintain and strengthen families in order that every member may be assisted toward complete personhood.¹⁹

We believe that the basis for healthy and authenticating family life is found in the primary commitment to such a style by the parental figures. The Social Principles state, "We assert the sanctity of the marriage covenant

¹⁹1976 Statement of United Methodist Social Principles (Nashville: Board of Education Press, 1976), p. 7.

which is best expressed by love and mutual support."²⁰

Such a statement is the basis for experiencing and creating styles of marriage in which authentic existence as a couple in the world might take place.

The author's intention in bringing to bear theology, history and psychology on the problem of parsonages for provided housing for United Methodist clergy is to raise the issue of necessity of such a system today from several critical standpoints. The United Methodist traditions have in the past shown a great respect for practical necessity, and the parsonage system arose out of this commitment to both marriage and ministry. Theologically, the Methodist tradition has been concerned for the redemption of persons, with particular emphasis on full social human involvement in the world, and in the forming of "bands," classes, congregations, and communities of faithful Christians who were all in the "process of becoming" and who did and could "backslide," according to their "worldly affections." Methodists have been concerned with social issues larger than themselves, and have committed themselves to the process of humanizing the world. And psychologically, we have often affirmed the essential goodness of God's creation, including man, and the power of the searching community to be the climate in which actualization could become an ongoing process.

²⁰Ibid., p. 6.

The power of applying these approaches to the problem of provided housing is synergistic; the resulting conclusions and questions from the collective of these approaches is greater than if they were applied separately, so the conclusions are synergistic.

F. A STATEMENT ON METHODOLOGY

The outline of this chapter is, in miniature, a reflection of the methodological approach which will be employed. Because of the initial breadth of the topic as it relates to the persons involved, history, psychology, and theological reflections cannot be omitted from any intelligent discussion of it. As the themes and issues of each of these disciplines interface when focused on the topic of the parsonage system's effects on persons, particularly as such themes and issues are related to the redemptive mission of the church, a gestalt emerges which is greater than the individual parts. Such is the methodology attempted in this paper. Chapter II raises the historical issues in this context. In the period of history chosen for exploration, the effects of the rise of the parsonage system, or lack of it, are traced as they interface with ministry, clergy marriage, family life, and the redemptive mission and style of each period. Chapter III explores the present situation of the parsonage system's effects and position in United Methodist polity, from a theological point of view, and Chapter IV

does this from a modern psychological point of view. As such, this chapter provides two further supports, the theological and the psychological, for the understanding of the problem of the efficacy of the present parsonage system. The fifth chapter then moves toward and through the empirical testing of the stated hypotheses. The results of the testing are given in Appendices D and E.

Chapter VI recounts the experience of the empirical testing procedure, and synthesizes the conclusions reached from the experiment with the historical, theological and psychological research and underlying assertions. The chapter evaluates the experience and the experiment and makes conclusions regarding the hypothesis. It closes with suggestions for future research.

Focused on the central redemptive mission of the church through history, the elements of this synergy, both theoretical and empirical, yield a resulting approach to the parsonage problem that is certainly greater than any of them separately might do. Each affects the other in some ways throughout the discussion, and the dynamic interplay results in a more holistic response.

The methods used in this paper are basically two: library research, and empirical questionnaire.

The library research involves (1) study of the rise of the parsonage system historically, (2) a theological approach to the nature of the ministry and family as these relate to the parsonage system question, and

(3) a complementing psychological approach to the issues. The library research leads to the formulation of the empirical research questionnaire. The questionnaire is designed to ask paired questions which can be compared between the clergy couples. A comparison of their answers should shed some data as to the relative strength of feelings about the parsonage system, and also indicate who is feeling which issues more strongly.

The concluding chapter of the paper uses the library and empirical data in a synergistic approach for the answering of the issues raised in the hypotheses. Also directions for further research emerging from the study are explicated.

G. BASIC HYPOTHESIS

The United Methodist parsonage system is perceived by clergy and spouses in the Southern California area as a negative function of their sense of fulfillment in the parish ministry.

The comparative study will show that this is so in three areas: (1) in the personal life, as perceived by both spouses, (2) in the marital and family life, as perceived by both spouses, and (3) in the life of ministry, as perceived by both spouses.

The following are subcategories of propositions to be tested under the three main headings.

I. Personal functioning

- (a) Spouses more than clergy will perceive the PS as a hindrance to their sense of personal freedom and creativity.
- (b) Spouses more than clergy will perceive the PS is to some degree constricting them to the role of "minister or minister's spouse."
- (c) Both spouses will sense some degree of restriction in their ability to choose among options in their housing preference.
- (d) Both spouses will perceive the restricting effects of the PS on their ability to purchase or rent housing of their choice, and therefore, they are coerced into the provided housing because of the design of the salary package.

II. Family functioning

- (a) Spouse more than clergy will sense a hindrance of family closeness and growth somewhat attributable to the provided housing system.
- (b) Spouses more than clergy will perceive negative effects on children as a result of the "parsonage lifestyle."
- (c) Spouses more than clergy will perceive a negative influence of the PS on a fulfilling marital relationship.
- (d) Both spouses will perceive some negative functions of the parsonage system with regard to its consequences on their retirement security.

III. Ministry to the congregation and the community

- (a) Ministers will perceive some negative functions of the parsonage system in their ministry to the parsonage committee, and the committee's to them.
- (b) The spouses will perceive a negative influence of the PS in their community because of their status as non-home owners, non-property taxpayers, thus lessening their ministry to

community issues involving property taxes (i.e., such as school busing).

- (c) The PS will be perceived by both spouses as hindering ministry to the congregation because of its effect of "setting apart" the parsonage family from the congregation and community, as a "special family" with perfectionistically oriented norms, rather than actualizing ones.

H. GENERAL CONCLUSIONS

The parsonage system will be perceived as a negative function of fulfillment in the parish ministry. The most important and instructive observation that can be made of this process is that the research is directed at the clergy couple's perceptions and feelings about the parsonage system, and not at any commonly purportedly-held justifications for the system (which are several). By raising the question of the necessity of the parsonage system in Southern California, it should not be misconstrued that this research seeks to show grounds for abolishing it, and that it is therefore biased. There are probably many circumstances where the abolition of the parsonage system would mean the abolition of ministry on a full-time basis to a community. Certainly in cases such as these, the parsonage system serves a vital function of ministry. The purpose, however, of this research is to explore the feelings and perceptions of the persons in the system regarding its effects on their lives and ministry. If the parsonage system hinders the ministry or the growth

of family life, change to eliminate these problems would appear appropriate. This would not necessarily mean the abolition of the system, but it possibly would imply the opening of options for clergy families, and these options, it would seem, should be freely available to all persons in the system. An understanding of family life which parallels an understanding of ministry in structure and intent insofar as its ultimate purposes are concerned, could go far to reconcile the existing tension between marriage and ministerial commitments. Hopefully, out of the discussion and the research directions, such a model of marriage and ministry might emerge, so that future theorists might build upon it.

Chapter II

THE HISTORICAL LINE OF INQUIRY

A. PURPOSE AND INTRODUCTORY REMARKS

The purpose of this chapter is to present an historical account of the rise of the parsonage system in the Methodist tradition. The particular emphasis of this chapter is to see the growth of the parsonage system as it dynamically related to the style of ministry and the style of marriage that prevailed during the periods of history from 1775 to the present. The following four periods seem critical to make understandable the present system:

(1) the early period of Methodist societies in America, (2) the rise of the "parish station" as the country settled, (3) the rise of the parsonage system in Southern California from "missionary days" to the present, and (4) the present period, including the formalization of the parsonage system.

The themes which will prevail throughout the discussion will be (1) the redemptive mission of the church during each period, (2) the style of ministry adopted to accomplish this mission, (3) the style of the life the clergy adopted in order to accomplish this, emphasizing the style of marriage which emerged as a result. The parsonage

system will be seen to be a result of the dynamics of these above elements, conceived to meet the necessities of the temporal nature so that the redemptive mission of the church could be accomplished. Such a discussion will lay the groundwork for the consideration of the present questions concerning the efficacy of the present formal parsonage system in the light of the redemptive mission of the church.

1. The Early Years of Itineracy

The early years of Methodism in America are related to the Methodist effort in England, particularly as related to Methodist mission, marriage and ministry. The focus of this paper is on Methodism in Southern California ultimately, and Methodists did not arrive in California until much later, 1847. The following section will attempt to summarize how the parsonage system came from practical necessity and the early founders' reflection on the urgency of the "saving mission" which marked early Methodism.

John Wesley placed redemption at the heart of the Christian mission, for himself and for his preachers. Whatever else was to be done, the end was to be the redemption of souls, and growth into a sanctifying, onward process. His "Twelve Rules for Helpers," written in 1780, stated, "You have nothing to do but save souls. Therefore spend, and be spent in the work; and go always not only to those

who want you, but to those who want you most."¹ This important focus was to be given practical form and impetus in the institution of itineracy for Methodists in America. Out of Wesley's own experience emerged a pattern of ministry which greatly influenced the whole religious development of the frontier in America. The process of spreading out from what was known, and from where one found acceptance and support, toward what was new and different became an accepted and integral part of the motivation for moving the ministry; for in so doing the societies both grew in numbers and in support of one another.²

For a variety of complex historical reasons, the circuit emerged. In this manner, Wesley attacked the declining religious situation in the church of England which Outler described as "stifling miasma and apathy and stale devotion."³ In his attack on such a situation Wesley moved his assistants, as a sort of militia, frequently from one preaching place to another, insisting on their common and overriding tasks of evangelism and Christian nurture. Without such an understanding of the necessity to travel, the Methodists in America could not have undertaken their work. For Wesley, the work of the Gospel was primarily

¹John Wesley, "Twelve Rules for a Helper," Minutes of General Conversations with John Wesley (1789), in his Works (London: 1829-1831), VIII, 310.

²Albert Outler (ed.), John Wesley (New York: Oxford University Press, 1964), p. 144.

³Ibid., pp. 20-21.

preaching and the organization of classes. Whatever else Methodist preachers were they were preachers, and they were on the road. The early circuit rider which emerged from this thinking, this necessity, and this calling was a preacher and he was on the road. The itineracy as a designated plan of action had the advantages of (1) mobility to newly discovered (or ignored) territories and communities of persons, (2) a sense of mission that extended beyond the bounds of place and connected societies in their concern for one another, and (3) a constantly changing viewpoint, which enabled the avoidance of rigidity of theological stance, and promoted Christian growth through encounter.⁴

At the same time, with all these advantages, the itineracy by virtue of its design, had the overreaching disadvantage of keeping the preachers "on the circuit" most of the time. For the committed traveling preacher, very little time remained for family and spouse. If the circuit rider was married, his marriage suffered under the early circuit rider design. Also in this early period the "seeking for holiness" followed the New Testament Pauline notion, and resulted in disdain toward clergy marriage, or if not disdain, very strong discouragement. The saving work came above all other considerations.⁵ Some authors

⁴Frederick A. Norwood, The Story of American Methodism (Nashville: Abingdon Press, 1974), p. 137.

⁵Ibid., pp. 138-139.

have suggested that the roots of this "celibate preacherhood" were a result of John Wesley's bad experiences, in that they allege (only possibly facetiously) that he turned toward the road in order to escape from his marital unhappiness after 1751. The record, however, shows that the burning desire of Wesley and his followers in England to "reform the continent" had led them to remain single.⁶

In the early Methodist movement the attitude of Wesley and his assistants toward women found its way into America. The early Rules for Assistants (first published in 1744) were blunt and simple: "3. Touch no woman. Be as loving as you will, but hold your hands off 'em. Custom is nothing to us."⁷ So the early tradition of celibacy had some of its roots far before the settling of the American continent or its evangelization by the circuit rider. However, it is probably safer to assume that the practical necessity of riding the circuit and the commitment demanded of the circuit rider by the General Conference, and Francis Asbury in particular, had more to do with "celibate preacherhood" in America than anything else. The strain between marriage and ministry took root early, and has continued to modern times.

Methodist preachers' disdain for marriage and contact with the opposite sex was not as strong in England as in America. Ministers were permitted to marry, and

⁶Ibid., p. 139.

⁷Outler, p. 145.

indeed did so in both England and America.⁸ The real impetus for celibacy in the ministry emerged in American Methodism under Francis Asbury. To this period we now turn.

2. Marriage and Ministry in Early American Methodism

The first period of ministry among Methodists in America is a period in which the Methodist circuit rider is a celibate: a young man, unmarried, riding a circuit of churches and preaching points. The exceptions to this rule are few in the first 30 years following the Revolutionary War. This was so because of the influence of Francis Asbury's keeping his preachers committed to the "evangelization of the continent." Asbury again and again decried the marriages of his circuit riders.⁹ Early Methodist preachers have recorded this in their journals as well as in their correspondence.

This is not to say that Methodist ministers did not marry; it is simply to say that when they did, they were placed under certain financial and relational sanctions by the church in general, and by their brethren who remained celibate.¹⁰ The early circuit rider made a

⁸William Warren Sweet, The Methodists (Chicago: University of Chicago Press, 1946), pp. 249-250; see also Norwood, p. 136.

⁹Norwood, pp. 139-142.

¹⁰Matthew Simpson, "Marriage of Methodist Ministers," in his Cyclopedia of Methodism (Philadelphia: Everts, 1880), p. 562.

first commitment to the ministry--to his circuit--to the Methodist mission to "evangelize the continent"; then he made a commitment to marriage if he could carry both. If he had to choose, often the choice went against the church and its mission. This, however, was not without severe conflict in the minds of many of the early circuit riders who eventually did choose to marry and leave the traveling ministry.¹¹

The direct rules of the church, however, did not support Asbury's position, and Article 21 of the Articles of Religion states,

The ministers of Christ are not commanded by God's law either to avow the state of the single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion as they shall serve the same best to serve Godliness.¹²

Asbury took many of his positions from a practical standpoint, for he felt that in his own life experience marriage was not possible and was not fair either to the person--the woman involved--or the ministry. Therefore, in faithfulness to his ministry, he chose celibacy and he

¹¹Sweet, p. 220; see also, as examples and for verification of the privations of ministers, the records of the number of locations of ministers in the General Conference Minutes for the twenty-year period 1796-1816.

¹²This fundamental statement of belief, revised by Wesley and further by the American Methodists, places great emphasis on the "serving of Godliness," and in adding the underlined phrase, certainly keeps the focus of service to God primary. In American Methodism, ministry certainly was primary to marriage. The Articles are found in all Disciplines of the Methodist Episcopal Church. The first printed one appeared in 1796-97.

unequivocally encouraged his preachers to do the same. His journals record of his own celibacy, (Friday, January 27, 1804):

I could scarcely expect to find a woman with grace enough to enable her to live but one week out of fifty-two with her husband. Besides what right has any man to take advantage of the affections of a woman, make her his wife, and by a voluntary absence subvert the whole order and economy of their marriage state by separating those whom neither God, nature, nor the requirements of civil society permit long to be put asunder? It is neither just nor generous. I may add to this that I had little money. If I have done wrong, I hope God and sex will forgive me.¹³

The above should make clear what Asbury again and again used as reasons against marriage, if not for celibacy. He used traveling and poverty to keep the militia moving for the "salvation of the continent." He felt that the end justified the means, and he regretted any marriage as a loss, and there were many. Asbury was very pleased at the 1809 Virginia conference when only three of the 84 preachers in the conference were married.¹⁴ Such a situation made life very hard on those ministers who continued both marriage and ministry in their life. Edward Dromgool and Benjamin Lakin's journals (found in Sweet), illustrate this principle again and again. The circuit riding preacher because of his commitments to gospel and to ministry would leave his family, go on his circuit and come back to his family once a month, or once every two weeks. The wife

¹³Francis Asbury, Journal and Letters (Nashville: Abingdon Press, 1964), II, 423.

¹⁴Norwood, p. 139; see also p. 142.

and the children at home would support him and support the ministry and often in ways more than simply emotional. Often they would keep up the home. Before 1800 there was no provision for the parsonage or for any housing and lack of housing was one of the reasons that so many of the ministers were forced to locate upon their marriage. There was little money, little housing, and little but determination to keep their ministry going.

But the preachers were determined to spread the Gospel, and they continued to support Asbury's position among themselves. Those who were married were a minority, and because those who left the ministry were "located" and not a part of the political process of making decisions, their voice was little heard. Norwood places the greatest emphasis of all historians of this period on the celibate nature of the early circuit rider. At the end of his discussion he raises this question:

One may ask whether this extreme probation endured by the early circuit riders were all necessary. It may offer some kind of inspiration to learn what they went through. But as Dr. Coke believed, they could do their work better and serve an effective ministry when their basic needs, natural concerns for family life and support and old age were provided for; then one may well question policy which drove many to an early grave.¹⁵

The problem of location because of marriage became severe. Sweet reports that the problem was so common for a man to have to marry and to have to locate that hymnist

¹⁵Norwood, p. 139.

C. J. Taylor penned these words, chiding a pastor named Callahan for his marriage:

That once illustrious Callahan
That feared not devil nor no man,
Has felt the marriage fever;
--A gentle fair hangs on his arm--
Thus he cries out, caught by the charm,
"Circuit farewell"--forever!¹⁶

More seriously and to the same point, Thomas Ware wrote,

I thought our system was too severe. It called for us in youth to sacrifice all means of acquiring property, and threatened to leave us dependent on the cold hand of charity in our old age. . . . And the fact that there was no provision made for superannuated men forced many to forsake the itinerant ranks in order to provide, while they had health and strength, against absolute want in time of infirmity and old age. And who could blame them?¹⁷

Here then is the pattern and the problem for the itinerants in the early Methodist movement: The call to preach and to ride the circuit, versus the temporal need for family and home. More specifically, the conflict between the desire to "spread scriptural holiness throughout the land," and the need for a sense of rootedness. If the itineracy was to become effective in the nineteenth century and if the traveling ministry was to flourish, some provision would have to be made for these temporal concerns and needs of the preachers.

The loss of ministers to marriage with their consequent location was very heavy during the years prior to 1800. The church responded to this through the influence of Bishop Coke, himself a married man. But it did not respond

¹⁶Sweet, p. 138.

¹⁷Norwood, p. 138.

easily or quickly. As a result of the Methodist policies under Bishop Asbury, ministers and their families suffered greatly. Yet their dedication remains unquestioned. They rode the circuits, maintained their own home, and raised their families, often at great loss, to spread the gospel on the circuits assigned to them in the Methodist movement.

Because of the hardships on many of the ministers as they married, the church began to change its approach to marriage. Bishop Coke began to realize that married ministers could do a better job and more effectively if they were given opportunity to have as normal a family life as possible. So Coke and a group of married ministers began to make the necessary changes by 1800 at the General Conference.

3. The Conference of 1800

Obvious to all the preachers was the loss of their brothers by location caused by both marriage and/or poverty. At the outset of the General Conference of 1800, great concern was voiced to Bishop Asbury about the need for higher salaries and some equalization for the married preachers and their families. Asbury largely turned a deaf ear to this. With the necessity of a permanent place of residence on the circuit to enable a preacher to fulfill a part of his ministry calling became a primary focus.

The conference was held in Baltimore beginning on Tuesday, May 6, 1800.¹⁸ Many of the preachers had objected to the authority of Bishop Coke and he, sensing this, wanted to return to England for a time. He addressed the conference, requesting leave. However, before he left he had in mind the plight of married ministers and their families and he intended to act on his convictions about them. On Wednesday afternoon, when business was being raised for agenda, Dr. Coke moved that on Friday morning the conference take into consideration the provision for married preachers. The Journal notes that "It was agreed to." And, on Friday morning, May 9, 1800, a Brother Folleson moved,

that the annual salary of our preachers being very justly considered as too small--as almost any article of our consumption comes now at nearly 50% higher than when salaries were fixed--resolved,

1. That the salary be raised. Carried by a majority of five.
2. That it be raised to \$80. Carried.¹⁹

This was a raise of only \$16 a year above the 1784 standard of \$64; hardly enough to cover the inflationary costs, which were soaring. Of interest to the flow of this conference is the fact that the motion of Dr. Coke to discuss the plight of married preachers on Friday, while agreed to, was not acted upon until Tuesday morning, May 19.

¹⁸"The General Conference of 1800," in Lewis Curts (ed.), The General Conferences of the Methodist Episcopal Church from 1792-1896 (New York: Curts & Jennings, 1900), p. 34.

¹⁹Ibid., p. 35.

At that time, John C. Totten began by moving that "every child of the traveling preacher shall receive \$16 until the age of seven years, and from the age of seven to fourteen years \$24." The Journal says, "Agreed to."

Then an amendment was added to this motion which stated: "Nevertheless this rule shall not apply to those preachers whose families are provided for by other means in their circuits respectively." "Carried."²⁰

Thus, it appears that with some caution, the General Conference was moving toward some form of response to the needs of persons in the traveling ministry and their families. Bishop Coke, having raised the issues earlier in the week, followed with the motion:

. . . that when married preachers are obliged to have dwelling houses in the circuits, and when such circuits cannot pay the rents out of the surplus money belonging to such circuits, after the salaries of the preachers wives are discharged, the married preachers aforesaid shall be allowed a moderate sum by the annual conference for the payment of their rents.

The motion was "negatived" [sic].

Then Thomas McClasky moved,

. . . that it be recommended to the traveling preachers to advise the circuits in general to purchase a lot of ground in each circuit, and to build a preacher's house thereon, and to furnish it with at least heavy furniture, and to lodge the same in the hands of the trustees, appointed by the official members of the quarterly meeting conference according to the deed of settlement published in our form of discipline.

²⁰Ibid., pp. 37-39. The following discussion is taken from this account and all references from the Journal which follow are to be found there.

The Journal shows the motion was agreed to. Further, the Journal reads,

In addition to the above motion it was agreed that this General Conference do recommend to the country circuits, in cases where they are not able to comply with the above requests, to rent a house for the married preacher and his family, when such are stationed upon their circuits respectively; and that the annual conference do make up such rents as they can, when the circuits cannot do it.

Then Dr. Coke made separate motions regarding salary structure to be allowed the following persons:

Superannuated, worn out, and supernumerary preachers, the same as traveling preachers; their wives, the same as traveling preachers' wives, and that widows receive the same as the above.

He then moved that the annual conference make some allowance for orphans of the above preachers if the chartered fund asking proved not sufficient to pay them.

The parsonage system was born, then, Tuesday, May 13, 1800, from practical concerns as well as concerns to the style of ministry to "best serve Holiness."

Asbury's Journal records the event in the following way:

We came to Baltimore and Tuesday, May 6, we opened our general conference, which held until 20. We had much talk but little work. Two days were spent in considering about Dr. Coke's return to Europe, part of two days on Richard Whatcoat as Bishop, and one day in raising the salary of the itinerate preachers from \$64 to \$80 per year.²¹

The editors of Asbury's Journal, Clark, Potts, and Payton, are more explicit about Asbury's feelings about the

²¹Asbury, II, 231.

problem of support for itinerants:

Because of the number and quality of itinerants who had been obliged to desist from traveling from want of support, Bishop Asbury was eager to remedy what had become an acute problem. For the first time, the General Conference directed increased allowances for preachers and their families and recommended parsonages be provided . . . ²²

One of the obvious problems with this interpretation is that there is no word in Asbury's Journal evidencing such concern, and in many places married preachers, and their responsibilities for families, are looked upon with disdain.²³ It appears more reasonable to assume that Bishop Coke felt that the legacy he could leave the American itinerants was a more adequate means and method of support for the married clergy families. In any case, no mention is made in Asbury's Journal concerning his feelings about the rise of the parsonage system, or its necessity.

Shortly thereafter Bishop Coke sailed for Europe and his motions for more adequate housing for the ministry were left alone, for the most part, with little enforcement at this time.²⁴

²²Ibid.

²³Ibid., II, 679. See also the following: II, 783, 666, 386.

²⁴The only enforcement of the parsonage recommendation was at the local level where only local records show any adherence to them. The annual conferences were not required to keep records of their parsonages during this early period.

4. The General Conferences of 1816 and 1828

Following the 1800 General Conference, the first major changes occur at the General Conference of 1816 and the General Conference of 1828. The words of 1800 remained, and the churches for the most part did little to heed them until the death of Francis Asbury.

The 1816 General Conference was held in the Light Street Church, Philadelphia. Bishop Asbury had died March 31 of that year and much of the early session's work revolved around having his remains exhumed and reburied at the Eutaw Church. And such did occur on May 10. The conference, however, did deal with certain important items concerning the future of the parsonage system. On recommendation of the Bishops' Addresses, the conference on May 8 appointed nine persons,

. . . one from each annual conference to be denominated the Committee of Ways and Means, to take into consideration the necessary arrangements for the more ample support of the ministry among us, to prevent locations and the admissions of improper persons into the traveling connection.²⁵

The problem of relocations had reached some very large proportions, many of the reasons having to do with obvious temporal inequities. The rate of inflation during this period of war and economic uncertainty was very high, and the need was so great as to cause many locations.²⁶

²⁵"The General Conference of 1816," in Curts, pp. 138-139.

²⁶Ibid., p. 129.

But, too, there may have been more than this going on. With Asbury's death, a revival of interest in a more localized ministry, or at least more local control of the churches had been brewing. Many of the younger men were eager to have a different style of ministry which would allow family life. Sweet and others have indicated repeatedly throughout this period the stresses that were placed on men who married, particularly those who married young into the itineracy. Times were beginning to change; more and more communities were springing up and had need of a more settled pastorate.²⁷ Yet the frontier was expanding at a rate that was astounding. In responding to these pressures, the 1816 General Conference Committee on Ways and Means moved to meet both of these needs rather cautiously. The report of the Committee on Ways and Means was finally taken up on May 18.²⁸ Of importance to the rise of the parsonage system was the new requirement that the presiding elder oversee and direct the building of the parsonages. This was probably the most clear step toward seeing that parsonages come into being since Coke's initiation of the idea 16 years previously. The provision stated,

²⁷"The General Conference of 1800," p. 34.

²⁸"The General Conference of 1816," pp. 129-144. The concern for a new form of ministry is reflected most simply and politically in the discussion of the General Conference on the Ways and Means Committee.

It shall be the duty of presiding elders and preachers to use their influence to carry out the above rules, in respect to building and renting houses, for the accommodation of preachers and their families into effect. In order to do this, each quarterly meeting conference shall appoint a committee (unless other measures have been adopted) who, with the advice and aid of the preachers and presiding elders shall devise such means as may seem fit to raise monies for that purpose. And it is recommended to the annual conference to make special inquiry of their members respecting this part of their duty.²⁹

Not evident from this discussion is the church's movement away from the centralized treasury of support toward local congregational support of the pastoral ministry. Also important is the increase of the influence of the presiding elder. The connectional system of the larger church took on an important role in the local ministry that affected all concerned. This motion marks the "putting of teeth" into the regulations of 1800. Second, it marks the movement of support of the local ministry into the hands of the community through the appointment of the parsonage committee in the quarterly meeting, who were under the supervision of the presiding elder. Third, the provisions for the local ministry were so arranged in this design that both settled and frontier ministry could operate within the same structure, although not without some obvious strain. Often the rapidly expanding western circuits did not follow the Discipline as strictly as those in the east, particularly in regard to the building of parsonages. The practical foundation has been laid, nonetheless, for

²⁹Ibid., p. 138.

the establishment of the parsonage system and for the encouragement and building of parsonages.

Another important event occurring at this 1816 conference was the election on May 12 of Robert R. Roberts as the first married bishop in Methodism.³⁰ Because of his married state, his judgment of the married clergy was often more temperate than that of bachelor Bishop McKendree. Like Bishop Coke, and Charles Wesley in England, he had experiential knowledge of the nature of marriage and how it could be a part of the ministry.

The Discipline of 1828 showed another new move in the development of the parsonage system with the official structuring of the local stewards to see that provisions for housing, fuel and table expenses were made. Whereas before, the presiding elder and the preachers were to see that money was to be raised for these purposes, that responsibility now shifted to the stewards and trustees of each charge, circuit, or station. This restructuring made the need for the presiding elder greater if connectional itineracy were to be maintained.³¹

In summary, then, by 1828, the following provisions had been made: Among the committees appointed by the

³⁰The Doctrines and Discipline of the Methodist Episcopal Church (New York: Soule & Mason, 1816), pp. 174-175. See particularly the provisions for presiding elders.

³¹"Robert R. Roberts," in Frederick DeLand Leete, Methodist Bishops (Nashville: Parthenon Press, 1948), p. 45.

quarterly conference was one on parsonages and furniture, whose duty was to supervise all matters relating to the provision and furnishing of housing for the preachers and their families. Every parsonage was under the control of the board of trustees and/or stewards. The presiding elder was to aid the trustees as well as the preacher and his family in finding housing if a parsonage was not provided, and to see that table and fuel expenses were paid, plus rents for the married preachers, if needed.

The developmental thread of consolidation of the gathered church from preaching place to station and then from station to charge within a settled community reflects the development of the American frontier, and the Methodist response to it. The parsonage system arose, then, as a natural outgrowth of the settling of the country and the differing needs at each stage of development.

As persons settled into communities, issues of sanctification and morals became increasingly important and the people wanted a localized ministry. Practically speaking, the parsonage system emerged as this demand became greater. As communities became settled they demanded "a full-time preacher," probably more for their pastoral needs than for their evangelical ones. As a consequence of these demands and pressures, the parsonage system arose.

At first, then, the parsonage system simply was a house where the circuit rider could place his family while he was away on the circuit. This was a place the whole

circuit had gone together to provide for them if they had the means. The congregations did this to make possible a full-time ministry, in contrast to the "tent-making" part-time ministries of the Baptists and others. The Methodist itinerant system did indeed enable the spread of the Gospel much quicker than the circuit rider's counterparts because it allowed commitment to full-time ministry. Not so obvious is the sacrifice of those families who lived apart for many weeks from their circuit-riding father and husband. If one couples these conditions with their low salaries, one can easily imagine the marital situations that must have emerged when a real catastrophe hit a clergy family. More positively evident is the great devotion to the spreading of the Gospel by these men, and the equipping support of them by their wives and families at home.³²

5. The Parsonage System in the Stationed Ministry

One of the factors that must be considered in the transition from circuit rider ministry to that of the station minister is the factor of meeting of exemplary needs of the community on a day-to-day basis. The circuit rider simply could not do this, and the community needed and often demanded it of their preachers. A married couple would somehow "fit" more into a community lifestyle and

³²The Doctrines and Discipline of the Methodist Episcopal Church (New York: Emory & Waugh, 1829), p. 174.

needs than did the traveling evangelist and circuit rider. The circuit rider became more and more acceptable only as an evangelist, and less and less as an administrator and pastoral minister.

Another factor that contributed to the settling of the circuit rider was the very settling of the land around him. Often arriving in an area and watching as it became settled, the circuit rider would feel that he, too, could benefit by the land, and by some form of ownership.

Salaries were so low that often some other form of support became necessary. As more and more settling occurred the circuits became smaller along the eastern seaboard especially, and the circuit rider could serve them without as much travel between preaching points. Location often occurred when the pastor was moved too far from his own farm. So in essence, while there was a great deal of dedication on the part of the earliest circuit riders, practical considerations for security and for sustenance itself forced the change to provided housing in this early period. If the minister were to put in full time to ministry, basic provisions for himself were necessary.

These two considerations caused a basic shift in the role of ministry. The class leader, and the local preacher, gave up their roles as the "community examples and shepherds" as they saw the minister and his family increasingly often. The presence in the community of the "professional" minister and his family blurred the once-clear

distinction between the roles of the lay and itinerant preachers and class leaders. The Methodist itinerant came to be seen as similar to the settled pastors who were part-time farmers, such as the Baptists. The class leader then gave up these functions because he or she was not as trained or as needed as in an earlier period. The gap between the clergy and laity was widened, now by function within the settled community.

As this pattern became increasingly predominant, more parsonages were built to attract pastors to communities, and by 1857, when figures were first compiled throughout the denomination, there were 2,174 parsonages valued at \$2,176,874. Simpson reports that by 1876, the year of the founding of the Southern California Annual Conference of the Methodist Episcopal Church, North, there were across the nation 5,180 parsonages valued at \$9,419,510.³³

In many ways then, the General Conference of 1828 marked a practical beginning of the parsonage system with the stewards, presiding elders, and preachers responsible for its implementation in the circuits. This new period in history marks the beginning predominance of the settled ministry. It is a period following the heyday of the circuit rider. Norwood places the demise of the circuit rider at 1844. This period could, for the theme represented in

³³Frederick A. Norwood, "The Americanization of the Wesleyan Itinerant," in Gerald O. McCulloh (ed.), The Ministry in the Methodist Heritage (Nashville: Dept. of Ministerial Education, Methodist Church, 1960), pp. 44-52.

this paper, be better seen as a gradual transition from the circuit rider to station pastor during the period between 1830 and 1854. After the separation of the church into north and south, in 1844, the two branches did not significantly differ in their approach officially to the parsonage system.

But in the south, practically speaking, the rural nature of life made for some differences of lifestyle for ministers and their families. Often in the south, for example, sound specie being scarce, barter became a more acceptable way of compensation, although this was a fact of life all along the frontier. But generally, the parsonage and salary system became implemented as social conditions warranted.

Also of importance to the parsonage system was the related issue of the length of time the minister stayed in a particular parish. Itineracy, in principle, demands frequent moves of ministerial personnel to keep enthusiasm of the people up and to revitalize the already-established congregations. Writing in 1879, Simpson states on the topic:

The itineracy is a feature which has been jealously guarded by Methodist churches; and those who have the Episcopal form have secured it by their Restrictive Rules, which admit the power of the General Conference. To secure the itineracy more effectively, presiding elders are prohibited from remaining more than four years on the same district and traveling preachers can remain only three.³⁴

³⁴Matthew Simpson, "Parsonages," in Simpson, p. 694.

His statement demonstrates the effect of the struggle at the time of the needs for a settled ministry, and the need to maintain a form of itineracy which would be true to the principle which Wesley discovered in the previous century.³⁵

The style of ministry of the parish station minister was that of the exemplary person in the community. Generally he had a central preaching house or church, and a station or two (or sometimes more) within an easy half-day's ride by horseback from his central station. He was called upon to do the things that the pastoral minister in a community continues to be called on to do: pastoral care, weddings, funerals, leading educational events, preaching, and other functions of the settled ministry. His family was called upon to be the example in the community of the Christian family. Surrounding this, a set of norms and unspoken "rules" arose in most of the communities, with the maintenance of morals and good order becoming part of his job. As communities became more and more settled, the minister and his family more and more came to serve this function as a part of the ordering of the newly settled society. The minister and his spouse became the "shepherd and shepherdess of the flock." In this, at least, the style changed, if not the object, between the

³⁵Matthew Simpson, "Itineracy," in Simpson, pp. 484-487.

circuit rider and the "stationed" models of ministry.³⁶ Across the country, the style varied somewhat, but the parsonage became a central focus for the community in that it looked to the parsonage family as an example of the proper Christian approach to family-rearing. Often they were set apart by virtue of this exemplary function of the ministry.

Whereas in the circuit rider model, the object of the ministry was the salvation of souls through preaching, and converting sinners by conviction in the preaching service, in the parish station more emphasis was in the day-to-day action with the flock and their "working out of salvation" in front of one another in the community.

Their "shepherd and shepherdess" oversaw and guided the "Christian relationships" in the community, and guarded the flock from the proselytizing outsiders. Emphasis was much more on "sanctification and going on to perfection," than on the conversion experience, per se.³⁷ The lifestyle of the community, and the pastoral functions were far more the concern of the settled preacher and his family than the circuit rider. The gathered church often

³⁶See Curts, pp. 126-142, for a more thorough discussion of the lengthening of itineracy.

³⁷Sidney Mead, "The Rise of the Evangelical Conception of Ministry in America: 1607-1850," in H. Richard Niebuhr and Daniel Day Williams (eds.), The Ministry in Historical Perspective (New York: Harper & Brothers, 1956), pp. 224-225.

became an instrument for peer pressure for conformity to community standards and outward expressions of behavior, particularly moral and religious behavior. As the minister and his family became settled then, the ministry which had been the strength of the lay class leader, the weekly inquiry into the state of the soul, became less the responsibility of the laity, and moved into the pastoral functions of the itinerant preacher as shepherd. Thus, the need for a more thorough knowledge of the congregational life became necessary. Consequently, the rules for restricting the length of an appointment slowly eroded as this style of ministry prevailed.

Importantly, the role of the laity decreased as the minister and his family took on the pastoral functions formerly done by them. Of particular note was the decline of the class meeting, Sunday School, and the general level of lay leadership. Evangelism, while still important, was changed to "one part among many" of the settled pastors' tasks.³⁸ The dependency upon the minister for day-to-day "shepherd functions" formerly done by lay preachers, class leaders, and exhorters, increased. The concentration of such responsibilities in the hands of the clergy produced a type of separation of churchly life from everyday life.

The exemplary functions of the pastor and his family, as a consequence, set them apart from the community in

³⁸Norwood, p. 53.

ways significant to their own lives. In the circuit rider style the wife and family were placed apart from many preaching stations and rarely saw the people. The wife and family of the station preacher was constantly "on display" or at least well-known by the congregation. Expectations of a circuit rider's wife were relatively few (mostly that she allow her preacher-husband to do his work). Those expectations on the station minister's wife were many: in fact, that she be the shepherdess. Yet, in many ways, the pastor and his family in both of these situations remained isolated. But while such sanctions had their effect on parsonage families they were not all bad for the communities in which the preachers and their families lived, and in some respects, for the preachers and their families, too. The example of sobriety in the "station ministry" among the clergy set a tone in the community for ordered life, and also changed the clergyman's image. The example of simplicity of dress and spartan living among the clergy emphasized to a newly settled community values which transcended the quest for materialism which was strongly imbedded into the American dream.

However, the effects these sanctions and expectations had upon the clergy and families involved were often seen in not-so-glorious terms by those who experienced them. The sense of isolation, and the constant expectation to give aid, to put one's husband, one's self and one's

children at the command of the community were often hard burdens for ministers' wives to bear.³⁹

Such were the prescribed patterns which the pioneers brought to Southern California, to which the focus of this paper now turns.

B. THE RISE OF METHODISM IN SOUTHERN CALIFORNIA

1. Disciplinary Rules and Customs

The purpose of this section is to explore the ways in which the above Disciplinary Rules and customs were applied in Southern California Methodism. For simplicity's sake, and with the knowledge that some of the story might be lost, this section will focus on the Methodist Episcopal Church, North, primarily. This is not done to discount other branches of Methodism, but to demonstrate better the rise of the parsonage system in the area. Of specific interest is the question of how the system became applied in this frontier, which was late appearing in the history of America. Throughout the discussion the nature of the redemptive task of the community will be lifted up, in order to add a sense of the urgency of the mission which brought about these temporal arrangements.

The rise of the Methodist Episcopal Church in Southern California can be divided into two parts

³⁹"The Ministerial Time Limit," in Curts, pp. 126-142.

historically: (1) the early missionary enterprise, and the missionary style of ministry, and (2) the later movement of the church into the area following the arrival of the railroads.

As in many other areas of the country, Methodism arrived not by hand or will of the clergy, but by pioneer laymen. It did not arrive to establish a church in the early days, but traveled in the minds and hearts of rough-hewn pioneers who carried their Gospel over the mountains on horseback and muleback along with their hunk of sour-dough. The parsonage system did not arrive till much later, but an understanding of the pioneers who came adds depth to our discussion. Jedediah Smith, who traveled with 17 other trappers, arrived in San Bernardino in November, 1826.⁴⁰ Dale reports that they were the first Americans to traverse the continent from coast to coast. He reports that Smith was a layman but had been a Methodist class leader before becoming engaged in trapping. He also reports that his interest was more in exploring and trapping than in spreading "Scriptural Holiness." But the Gospel and Methodism reached the southern end of the state early enough. Jervey reports that the first considerable immigration occurred in 1846 into Southern California and the first Methodist sermon was preached by Edna Hecox on October 1, 1846. He states,

⁴⁰Norwood, pp. 255-258; see also Sweet, pp. 545-546. This first-hand account tells much of what circuit riders' wives experienced.

Hecox, a licensed Methodist exhorter, preached the initial Protestant sermon within the boundary of California. The following month, the first Protestant church in California was organized: the Community Methodist Church of Santa Clara.⁴¹

It was not attached to any conference, however. In this case, and many others like it at a later time, the pioneers of the generation settled into the land and often immediately organized a Methodist class. Hogue observes,

Of all the Christian traditions, probably none was so well equipped for the new west as was the Methodist. By theology, temperament, and organization, their circuit riders . . . were ready to go anywhere opportunity beckoned and conviction directed . . . the Methodists preached an Arminianism, free grace, free will, and individual responsibility . . . by the wise use of laymen to establish a "class," the harbinger of the church, leadership was available wherever a devout layman lived.⁴²

While much development occurred in the northern part of the state in the next two years, nothing is recorded of consequence in the southern half of California. But the first Methodist missionary migrating to California's southern half came April or May, 1850. The Reverend James H. Brier, his wife and family, arrived in Los Angeles after the most horrendous of transcontinent crossings.⁴³ Hogue writes of their experiences,

⁴¹Harrison Clifford Dale, The Ashely Smith Exploration of the Discovery of a Central Route to the Pacific, 1822-1829 (Glendale, CA: Clark, 1949), pp. 239-255.

⁴²Edward Drewry Jervey, The History of Methodism in Southern California and Arizona (Nashville: Parthenon Press, 1960), p. 15; see also John W. Winkley, The Methodist Pioneers of California, 1847-1947 (San Francisco: California Conference Historical Society, 1947), p. 4.

⁴³Jervey, p. 15.

Understandably ill with nervous and physical exhaustion from their excruciating ordeal the Brier family reached Los Angeles in late spring of 1850 . . . By June, Mr. Brier felt able to preach and held services in the adobe home of John C. Nichols. The response was disillusioning. There were few Americans in Los Angeles: probably 7/8 of the population could not speak English. The number of Protestants must have been infinitesimal. The pattern of community life was not conducive to religious work. Disheartened, Brier turned his face toward the mining camps of Northern California. There as a Methodist, and later as a Congregationist clergyman, he had a long and useful career.⁴⁴

From the above, the movement of Methodism into Southern California is seen to be done by layman first, and they appear to have begun the task of preaching and organizing classes. The official presence of Methodism in California can be traced to San Francisco in the spring of 1849.⁴⁵

At the General Conference of 1848 Bishop Waugh appointed William Roberts to superintend the newly-formed Oregon and California Mission Conference. He also appointed William Taylor and Isaac Owen as missionaries to California. Taylor was from the Baltimore Conference, and Owen from Indiana; both arrived in September, 1849: Owen by land, and Taylor by sea.⁴⁶

⁴⁴Harland Edwin Hogue, "The History of Religion in Southern California, 1846-1880" (unpublished Ph.D. dissertation, Columbia University, 1958), pp. 44-46.

⁴⁵Ibid., p. 48.

⁴⁶Winkley, pp. 8-12. An interesting account of lay ministers and itinerant cooperation.

Both of these missionaries worked around the San Francisco area which at the time was a rough tent-and-shack community of persons moving into the gold fields. It was a calamitous beginning for official Methodism and the record indicates that Taylor at this time began a career of street and local preaching which was to be the mark of Methodism in the area.

A citizen offered Taylor a month's free rent of a house which he was just finishing, and thus the first missionary had his first house in this year 1849 in the state of California. This is effectively the first parsonage home in California to be used by Methodists.

The first one built was built by Taylor, and Winkley reports that, with a member of his congregation,

He crossed the bay to the redwoods in Oakland hills, and cut lumber and shakes to build a house, 16 x 26 feet two stories high. A house such as the one he had been loaned rented for \$500 a month. This dilemma he escaped by owning a house of his own building. On his lot he made a garden, kept chickens and a cow to provide food, hard to obtain at any price.⁴⁷

Thus we have an accounting of the first parsonage.

Owen arrived in Grass Valley on September 23, and preached there that same day. Dr. Grove Beale, a local preacher, had gathered a congregation in Sacramento who were waiting for Owen when he arrived. There they built a parsonage valued at \$5,000 for him, very nice for that period. The church, then, began with some strength because of the early efforts of the "local" ministry preceding the

⁴⁷Ibid., p. 11.

"official" missionary. But just as these beginnings were moving forward, a great flood destroyed the parsonage and the church. Owen and Taylor returned to San Francisco and later began to build at San Jose. Such were the calamities of the beginnings of parsonages and ministry in California.⁴⁸

The preaching style of this time reflected the needs of the population; it was evangelistic and primarily aimed at two related objectives: (1) the conversion experience, and (2) the ordering of the rough society.⁴⁹ The caliber of these early pioneers was unusually adequate for the task.

Isaac Owen wrote to his Mission Board colleagues in the east with these instructions for recruitment of ministers for the missionary task in California,

. . . don't forget our standard. From 25 to 30 years of age, with small families. Let them be men of experience . . . They should have the sort of wives such as are not afeared to stay alone a few days and nights, while their husbands are away on the business of the church. Women that are discreet and will exert a proper influence on society generally.⁵⁰

The above statement underlines the ministerial and marriage style which came to California at mid-century. However, the problem of finding good men with these qualifications was very difficult. The Reverend David Terry, a secretary of the Board of Missions, wrote Owen that out of 40 applicants for the work in Oregon and California, the board was having trouble finding suitable ones. He said,

⁴⁸Ibid.

⁴⁹Ibid., pp. 12-13.

⁵⁰Mead, "The Evangelical Conception of the Ministry in America," in Niebuhr and Williams, pp. 239-240.

" . . . when you bring men right up to the mark they hesitate and find unforeseen troubles."⁵¹ So a new form of ministry emerges: the style of the missionary preacher.

2. The Southern California Missionary Style

The influences of the Board of Missions in New York, the demands of the leaders (Owen, Taylor and Roberts), as well as the more fully-developed Discipline resulted in California in a style of ministry which could be called the missionary style. It is a combination of the circuit rider and the settled pastor. However, it has its own uniqueness. Parsonages were part and parcel of the rise of Methodism by virtue of the families which were sent, even in the pioneer, lawless atmosphere that characterized California in these gold-rush days. In 1851, Owen, in writing to William Roberts, first mentioned Southern California in a letter dated November 15. He mentions it with his evaluation of "points to be supplied" as follows: "Second, Los Angeles, San Diego, Santa Barbra [sic], San Luis Obispo, etc. There seems we ought to have at least one man--as to his support I cannot vouch [sic (vouch?)]."⁵²

If full-time ministry were to occur, a more adequate source of support would need to be provided. This made finding families in the clergy willing to do this even more difficult than the use of single circuit riders in the earlier era.

⁵¹Hogue, p. 50.

⁵²Ibid., p. 51.

However, some families took up the challenge, and the first conference-appointed missionary to Southern California appeared in 1853. Because of his predominant influence in the spreading and settling of Southern California Methodism, Adam Bland stands with his family as the example of the missionary style of ministry. Bland was a missionary appointed in 1852 by the California Conference to serve the Los Angeles area. He and his wife, Ellen Kimberlin Bland, were both very strong Christians. She met the qualifications of Isaac Owens' recommendations to the board in New York. She was a sister of William Taylor's wife, and, through correspondence, knew of some of the work being done in California. Both Owen and Bland had known each other in church work on the east coast.

Hogue reports that Judge Benjamin Hayes of the Los Angeles Federal District Court, wrote to his friend in the east that as of January 4, 1853, "there is no protestant minister here." However, the Los Angeles Star of February 26, 1853, reports Bland's arrival in the area with the following:

Reverend Mr. Bland, a missionary of the Methodist Episcopal Church, North, has arrived in this city with his family, and rented one of the iron houses of Mr. Henry Dalton, a part of which he has filled up as a meeting house. He intends to hold religious services there every Sabbath at 11 o'clock, and at San Gabriel each Sabbath afternoon. It is a new feature of our city--generally considered as a "hard place," where few have regard for the Creator or His laws has had little control over the motive or conduct of the people. We trust he will deliver and receive encouragement of all lovers of good order and healthy morals.⁵³

⁵³Ibid., p. 52.

This charge was some 400 miles from another Methodist preacher. Bland and his family had come across the Isthmus of Panama, with Ellen carrying her youngest baby in her arms and Adam riding horseback. They had served Nevada City since the fall of 1851, which was another pioneer effort in the "almost-to-be" California Conference.⁵⁴ No conference was held in 1852 because the bishop had not yet arrived for the formation of the California Conference. Bland had preceded the Organizing Conference of February 30, 1853, by about 15 months, and was one of 32 preachers present when Bishop Ames called the first roll call on that date. His appointment was named the Southern California mission and appeared under the San Francisco district. Bishop Ames reportedly said, upon reading his appointment, "Brother Bland is his own Presiding Elder."

Probably for the purposes of this paper, the most telling account of Bland's early ministry in Southern California is this note from Judge Hayes' wife to his sister found in the Pioneer Notes, dated March 31, 1953, about five weeks after Bland and his family arrived:

A Methodist preacher and his wife have moved here within the last month or two and are trying to civilize the place. His wife has a school and is liked very much and he preaches every Sunday. I have never heard him; I believe he is not considered a very good preacher, but is liked as a man. They also have a Sunday school every Sunday.⁵⁵

⁵⁴Ibid., p. 52.

⁵⁵I. L. Spencer, "Memoirs, Rev. Adam Bland," Journal of the Southern California Annual Conference (1896), pp. 52-53. Hereafter cited as Journal SCAC.

Several very important things can be gleaned from this rather scanty information about the style of ministry, the means of support, and the style of life in the mission field of Southern California.

From the above account, the first parsonage in Southern California was rented, not built. But this situation soon changed. This rented house proved inadequate, and very shortly afterwards, Bland moved his family into the old El Dorado saloon. Jervey and Hogue disagree as to whether Bland bought the saloon or simply leased it.

C. V. Anthony describes Bland as "a man of fine appearance . . . well proportioned, with a rather pleasant face . . . who would naturally attract attention of all who came into his presence."⁵⁶ He also says that Bland was somewhat successful as a horse trader, and this more than once helped him in supporting his work. Bland seems to have gone about the country establishing preaching places much as the circuit rider did, only with much more enthusiasm than many demonstrated in the east. He seems to have been able to start many small classes and groups. The closest contact these pioneers had with fellows in the ministry was by mail, often taking up to 52 days. Jervey reports,

Before [Bland] reached the city it was reported there was not a single Methodist within its environs. . . . Shortly after his arrival he wrote to Isaac Owen that he was doing his best, but unless immigration increased, the territory was not going to be worth its salt.

⁵⁶C. V. Anthony, cited in Hogue, p. 53.

He continued, reports Jervey,

But I suppose this part of California is destined to be the big end of California. It is fine country . . . good lands, fine stock country, etc. But of all society I ever saw, here is the worst.⁵⁷

Hogue states that,

Apparently, Dalton's house proved unsatisfactory for religious services. Bland bought the bar room, El Dorado, tore down the sign advertising spirits, transformed the lower room into a chapel, with the help of whitewash, and moved his family into their living quarters on the second floor. Mrs. Bland opened a private school in weekdays in the lower room.⁵⁸

During the ensuing year, Bland traveled into the country surrounding Los Angeles preaching and meeting persons for Methodism. He worked hard at what he was about and established preaching points at Los Angeles, Santa Barbara, San Diego, El Monte and Ventura. The next year, Bland was transferred again to become presiding elder in the Northern District of the conference. At the 1854 conference, two of the preaching points, Los Angeles and El Monte, were filled. However, the record of filled pastorates is very bad in the area for the next twelve years, with 40 being the largest number of members the Los Angeles (Fort Street) Church reported to the conference. Most of the appointments read "to be supplied." There were several reasons for this, two of which are cited. In 1858, after a considerable struggle to remain, the Methodist Episcopal Church, North

⁵⁷Jervey, p. 16.

⁵⁸Hogue, p. 53; see also Harris Newmark, Sixty Years in Southern California (New York: Knickerbocker Press, 1930), p. 103.

and South, withdrew its members "primarily because of the strong feeling excited against [them] by reason of their attitude on the slavery question."

Bland, as a Virginian, and as missionary was sorely tried in this area, yet this style of ministry was effective here. Secondly, the remark of Bland about the social conditions of the area at this time, was echoed by nearly all historians cited. Jervy quotes Harry Carr: "Our pueblo of the fifties was a vile little dump."⁵⁹

As can be seen, sociologically, Los Angeles was not a prime target for religious activity in the 1850s. Very little mention is made of the nature of marriage in such a community as Los Angeles and its environs. This is interesting in the light of the fact that Methodist preachers were asked to bring wives and families with them, and to be between the ages of 25 and 30, and able to provide exemplary leadership, particularly in the area of morals. Judge Hayes' wife's comment that the Methodist preacher had come to "civilize the place," is also of significance in determining the social role of the early Methodist preacher and family. The pioneer preacher had an ordering function, a morals function, and a function of bringing a sense of God's redeeming presence in the midst of chaos and crime.

Evidently Ellen Kimberlin Bland was an educated woman, and capable of carrying on the duties of being a

⁵⁹Jervy, p. 19.

schoolteacher and of running a private school for girls! And she could do so and be a minister's wife. She also was the mother of six children, three boys and three girls. They must have had their share of adjustments with their family moving every year during this period. Yet this was typical of the missionary itineracy in these days.⁶⁰

As can be seen from the record, after Bland left, although the conference attempted to place ministers in certain points for pastoral leadership, the times were against such a settled form of ministry. Only the missionary itinerant had some hope of reaching the lawless and mobile population.⁶¹

The California missionary style marriage has elements of both the "parish station" style and the circuit rider style marriage. Ellen Bland was not "afearred" to stay alone while Adam was away on church business for a few days, much like the circuit rider's spouse. She had learned to care for the family in his absence. Yet, like the "parish station," she did not have the privacy of the circuit rider's family; she felt expectations for exemplary functions in the community; her skills were needed, whether in teaching school or in leading church classes. Coots reports that Ellen Bland did not always have time for the

⁶⁰Bland's appointments from the entering of his field in 1851 until his retirement were never more than two years, and usually a year.

⁶¹Hogue, p. 45. A most graphic description of the area.

ladies' groups, and yet she made herself available when not teaching.⁶²

The style of marriage that emerged was also a style that participated in long periods of separation, and in long periods without privacy, because the living quarters in the early missionary churches were close to the house of worship or meeting house.⁶³

Methodist ministers made their commitment to the gospel, and also made a commitment to marriage. At this time in history, marriage was, by virtue of its "ordering function" in society, a requirement for an exemplary ministry. This situation created an often difficult conflict of interest for ministerial families. So then, in California at least, the need for a married ministry which would order the society socially, by both preaching and example, resulted in a particular marriage style among the clergy-missionaries. Such a style required much of all concerned, particularly the wives and families. For they, too, were called upon to be without their father for long periods, and at the same time to be the community example of Christian virtues and moral and social order. As before, such role expectations were often isolating for

⁶²Patricia Coots, "Wives of Divorced Ministers" (unpublished Master's thesis, Pacific Oaks College, 1978), p. 15.

⁶³In the Bland's case the second floor of the El Dorado Saloon served as the home for the minister. More often, the same plot of ground was used that was purchased for the church building.

the clergy families and they were socially set apart from the rest of the community by them.⁶⁴

At this time in history, however, the role of the ministry in meeting the redemptive needs of the congregation definitely had an ordering and moral mission to perform. And, consequently, the ministerial style adopted did indeed have the appropriate effects, and many persons heard and responded to the gospel because of the exemplary function.

Adam Bland maintained the classic image of missionary throughout his ministry, as both presiding elder, and as minister. The style of preaching which predominated was one of challenge to obey the commands of God morally, as a condition of salvation. All members of the Christian community were called upon to act on the fact of their conversion or justification experience with upright and moral behavior, meeting the expectations of the others within the fellowship regarding proper actions and moral conduct. Through the leadership of the class leader, using the materials provided Methodist societies, as well as the Scriptures, the new convert was introduced into the fellowship, and maintained in it, contingent on his behavior; all members were weekly reviewed for their conduct. In the missionary style, the preaching of "good morals and healthy order" was crucial for the survival of the community.⁶⁵

⁶⁴Robert S. Michaelson, "The Protestant Ministry in America," in Niebuhr and Williams, p. 279.

⁶⁵Ibid.

One of the problems surrounding this approach to ministry style was the fact of a rather rigid set of cultural norms imported from the east that strongly smack of Puritanical ethics mixed with a strong individualism of Franklinesque sort. This resulted in a pietistic, rigidified, individualistic approach to conversion/redemption preaching.⁶⁶ Two social evils, strong drink and slavery, became very important in this era, with slavery causing a great deal of disruption of the work of the Methodist Episcopal Church, both North and South, in Southern California.

In the years following Bland's initial work, the Los Angeles Church (later named Fort Street; still later changed to First, in 1890), could only claim some 40 members at the most. The pastors appointed listed in the California Annual Conference Journal of the Methodist Episcopal Church (North), were as follows: 54 J. M. McCaldwell, 55 N. R. Peck, 56 Elijah Merchant, 57 David Tuthill, 58-66 no work.⁶⁷

Winkley reports,

. . . not until 1868 was a church building reported at Los Angeles, costing \$4,500, and while a parsonage was reported at the 1875 California Conference and in 1876 Organizing Conference, it is dropped from the statistical tables following that year.⁶⁸

⁶⁶Hogue, p. 353.

⁶⁷"First Methodist Church in Los Angeles," in Frank M. Gray (ed.), Historical Journal of the Southern California-Arizona Annual Conference of the Methodist Church (Los Angeles: Methodist Publishing House, 1961), p. 31.

⁶⁸Winkley, p. 40.

So, the missionary period essentially ended in Southern California at the beginning of the Civil War, and its demise was related to the slavery issue. The growth of Methodism had to wait until after the war and the arrival of the railroads. To this period we can attach the rise of the parsonage system in earnest in Southern California.

During the interim period, 1858-1866, natural disasters occurred which changed the face of Southern California, destroying large numbers of cattle and washing away all in their path. Normal life was greatly complicated, as roads were washed out, and social life destroyed in the aftermath of rebuilding. The huge haciendas were destroyed along with Catholic churches. Following this economic and social disaster, the next two years were years of extremely heavy drought. Grasshoppers invaded and ate what scorched crops remained. Further, a smallpox epidemic followed; these disasters killed hundreds within a few weeks. The day of unfenced ranchos and large comfortable estates, and the Spanish customs so prevalent in earlier times, came to a close. But the period which followed became the important growth prelude to Southern California prosperity.⁶⁹

So, with this series of natural disasters the era closed, and not until 1867 was work renewed by either branch, and then it took on a different flavor, as the tenor and culture changed in the land below the Tehachapi Mountains.⁷⁰

⁶⁹Hogue, pp. 194-196. ⁷⁰Ibid.

3. The Post-Civil War Era: 1867-1876

The difficulties which beset California following these disasters were complicated for another twenty years by the changing economic and social shifts from both within and without California. Economically, the banks favored large landholders and the small farmers that migrated here after the Civil War could not make enough to offset costs of loans and middle-men. Irrigation costs were high. Transportation, even after the railroad arrived, were very high. This, coupled with social factors still unresolved essentially, such as slavery and sectionalism, made building churches difficult. Yet people from all over the country emigrated to Southern California in this period, believing that they could make a life for themselves and their families in spite of hardships. Like the earlier generation before them, they had to face the same hardships of crossing the country. Although the trails were more well-known, they were no less dangerous.⁷¹

One of the major differences, especially for the sake of religious establishment between these emigrants and those of the earlier era, was the fact that they were mostly married and with families, and wished to bring the customs of their home states, mostly from the south and middle west, with them to the new west. The earlier emigrants were mostly single men looking for their fortunes, to return

⁷¹Ibid., p. 202.

later back to the east. This new group was looking for its fortune in the earth, being primarily farmers and supporting merchants.

From 1865 until the railroad was completed four years later, the major migration for the first time in California came to the sparsely settled and hitherto neglected land below the Tehachapi Mountains.⁷² These families came prepared to settle, and become permanent residents, and they were the prime target of religious effort by the Methodists in this period.

After the Civil War, both Methodist branches, North and South, again tried to re-establish footholds in Southern California. Jervey reports that in 1866, Adam Bland was appointed to the Santa Clara District by the California Conference, and that the task of reorganizing the Southern California area fell largely to him, which he did initiate in the year. In 1867, Columbus Gillett was appointed to the Fort Street congregation, Los Angeles. During the year he was followed by A. B. Henden. In 1868 and 1869, A. Coplin and A. H. Hough served the congregation, and made plans for the building of the church.⁷³ The building was completed under Hough in 1869; however, there was no parsonage until 1872, under S. G. Stump.⁷⁴ The records are not clear as to whether the parsonage was rented or built.

⁷²Ibid.

⁷³Jervey, p. 19.

⁷⁴Journal of the California Annual Conference, 1872, statistical record, p. 77.

In any case, by the year 1875, when the Southern Conference was proposed, it was one of nine parsonages and thirteen church buildings which the California Conference transferred to the new Southern California Conference.⁷⁵

The pattern for the other churches in the area was the same: the building of parsonages followed or was part of the building program of these early churches. The committees of trustees and stewards chosen to look after them were directed by the presiding elders and the itinerant minister in charge to build a parsonage as a part of "the Methodist system." Many of these members had been a part of such programs in their former places of residence, and knew that the Methodist system was designed for a parsonage which was to include furniture and fuel expenses for the appointee of the conference.⁷⁶

The Methodist Episcopal Church, South, began about the same time to re-establish its hold on the area abandoned in 1860. In 1866, it could claim only one appointment, to Los Angeles under J. E. Miller, the only Southern Methodist preacher in Southern California. His work grew, and on October 26, 1870, the southern church organized the

⁷⁵Journal SCAC, 1876, statistical records, appointments. These records found on pp. 26-27 represent the opening of the conference, and differ from those figures shown in the 1976 historical recap by one parsonage (found in the 1976 Journal of the United Methodist Church, Southern California-Arizona Annual Conference).

⁷⁶Hogue, p. 203.

Los Angeles Conference, with ten ministers, and two districts.⁷⁷

Northern churches were established at Los Angeles (through a revival of former work at Fort Street), San Luis Obispo, Santa Barbara, by the conference year 1868.

As the work grew, the pressure in the Northern Methodist Episcopal Church to organize a new Southern California conference became apparent, and by 1875 the organization was made official so that by 1876, the Southern California Annual Conference became a reality.

The churches with parsonages in Southern California during the early period who brought them into the organizing conference of September 6-10, 1876, were: Los Angeles, Compton, Orange and Anaheim, San Bernardino, Santa Barbara, San Luis Obispo, San Buenaventura, Ventura Circuit, Plano. The first four of these were located in the Los Angeles District, the last five in the Santa Barbara District. The total value of all the nine parsonages for the conference that year was \$6,950. The most expensive parsonage was located at Santa Barbara with a total value of \$1,500, the least expensive at Plano with a probable value of \$300.⁷⁸ An average value for a parsonage in this year would be about \$735, excluding the extreme figures equally. A more

⁷⁷Jervey, pp. 27-28; see also Hogue, pp. 232-235, for a more complete description of the Southern Church's work in Southern California.

⁷⁸These statistics are taken from the Journal SCAC, pp. 24-27.

accurate picture might be that those communities with larger populations and resources valued their parsonages more highly in dollars while those rural points who built the parsonage with and for the minister valued their homes less in dollar figures. In any case, the \$700-\$800 figure represents a fair approximation of the value of the parsonage home at this time.

Some rather sad incidents occurred during this period. In 1879, San Bernardino again recovered from some economic reverses and built another parsonage to replace one lost in 1877, because of poorly worded legal deeding procedures.⁷⁹ The churches were urged again and again in the Minutes to follow the form of property ownership as outlined in the Discipline.⁸⁰

Growth continued in the areas of church and parsonages building during the decade 1876-86, but was slow and not steady, because of the increasing hard economic problems which the farmers were having in the state, with bank policies leaning toward the larger land owners. However, in favor of the building of churches was the fact that most of those persons who came into Southern California were of Methodist origin, either from the North or the South, and had "burned the bridges" behind them. They had religious preferences for the Methodist manner of preaching, singing

⁷⁹ Journal SCAC, 1877, p. 17.

⁸⁰ Journal SCAC, 1879, p. 32 (presiding elders report).

and study, and they wanted to preserve this style in their "new land."⁸¹

The District Reports of these areas reflect that the preachers who came to serve among the people were there because they believed that they should serve and suffer with their people in the same circumstances, and they did. The growth of the congregations was not astronomical during this period, but it was gratifying, and it did reflect a great deal of work by the preachers involved. These men and their families came, like their parishioners, to stay and to establish roots, if not in the communities where they labored, at least in the general area. Yet they remained loyal to the itinerant system, usually moving every two years.

The statistical figures show that the itinerant system did work well to establish new churches in Southern California. From the thirteen churches in the conference in 1876, there grew 53 in 1885. During this same period the number of parsonages grew from nine to 32. So that while clearly the emphasis was on the building of churches and then parsonages in the conference, the increase is remarkable.⁸²

The Discipline stated that the presiding elder was to report on the condition and kind of church property at

⁸¹Hogue, p. 204.

⁸²A comparison of the Journals is the basis for the figures cited.

each annual conference, and the District Reports which began to be printed in 1881, reflected a great deal of parsonage-building activity. They are a good source of materials for this period. The primary thrust throughout these ten years was for the church to continue to expand as the population was emigrating into the area. The appeals of all to the Eastern Missionary Society are loud and continuous, and almost at times, sarcastic. Yet the society in the east turned a "deaf ear" to the appeals. This caused a great deal of suffering for the ministers and their families in Southern California; yet they persevered, for the most part. Whether such suffering was necessary is another matter, and in some ways raises the same kinds of questions which were raised eighty years earlier under Asbury.⁸³

In 1882, for example, Adam Bland, now presiding elder for the Visalia District, comments on the condition of the parsonages in his area. "We have five good ones and one not so good." But he goes on to say that two of the parsonages in his district have had "improvements" over the past year.⁸⁴ Also in 1882 Presiding Elder Shelling reports that the Fort Street Church finally purchased a parsonage for its minister and family. He also reports that in Artesia was built "a house that might someday be

⁸³Hogue, p. 191. Norwood, speaking of an earlier period, says of the east coast that similar financial burdens caused many ministers to find an early grave, and this as not entirely necessary. The same can be said for this area.

⁸⁴Journal SCAC, 1882, p. 26.

enlarged to a commodious parsonage." (It was valued at \$150!) At the same time the parsonage in Pasadena had not been finished but \$1,000 was pledged already for its completion. The next year it was hailed as "a model home for a pastor and his family," and it was valued at \$2,000.⁸⁵

To say that the style and quality of parsonage homes varied with the appointment would be an understatement, and they were furnished in much the same manner. The churches soon realized that the parsonage and its furnishings were an important factor in the appointive process, particularly in the larger, more prestigious churches. But the smaller churches too, more as a matter of pride, improved their parsonages to meet the standards of their communities. In 1883, W. A. Knighten reported that the Lompoc Station "received new furnishings this year that complement the style of life of the community, and are quite comfortable."⁸⁶ This was not so in other areas of the country, settled earlier, where other forms of housing provision were allowed, such as rentals. In some areas of Southern California and under certain circumstances, congregations found that the parsonage family not only provided the parsonage for themselves, but gave it to the church as a permanent clergy residence. This was the case in East Los Angeles, Asbury Church, where in 1883, Presiding Elder Charles Shelling reports,

⁸⁵Ibid., pp. 21-22.

⁸⁶Journal SCAC, 1883, pp. 30-31.

. . . an "elect lady"--the invalid wife of Reverend R. M. Beach has caused to be built upon the parsonage lot, a house of good architectural taste, with ample conveniences for a preacher's family and home, which she munificently donates to Asbury Church as a memorial.⁸⁷

The house was valued at \$2,000.

In some areas, the parsonage was built before the church, as in 1883 in Los Alamos, by a local preacher, M. L. Whitmore, and then turned over to the itinerant upon his arrival in the following year.⁸⁸

Probably the most telling of the reports is from Presiding Elder Farnsworth in 1885, who reported that of his 25 ministers in the Los Angeles District, 20 have families. There were 12 parsonages, and 13 then, of these preachers were "obliged to provide their own homes, and one has built his house with his own hands."⁸⁹

Also telling is his comment on the need for itineracy in the area:

It is a peculiar fact that all these preachers are closing their first year in the present appointments . . . There are conditions in our work which make frequent changes in the pastorate more unavoidable than in older fields, and that without special discredit to preachers or churches. This restlessness, should, however, be discouraged in order that ministers and people may get the greatest benefit from a well-used system. Indeed, I cannot speak otherwise than in very high terms of the good behavior of preachers and churches.⁹⁰

⁸⁷Ibid., p. 20; see also the statistical reports of that year for parsonage value.

⁸⁸Ibid., p. 31.

⁸⁹Journal SCAC, 1885, p. 30.

⁹⁰Ibid.

From these notes, the shape of the ministry and parsonage system in Southern California can be seen to be emerging. Economically, the years were mixed, and yet the strength of the Methodist system of organization did function effectively enough to find firm footing. Hogue states,

As new preaching stations were spreading the Methodist showed the particular genius for originating work and then holding on. There were four determinative features of the Methodist emphasis that were harbingers of permanence: 1) the area large in size but larger in fact because of the mountains, deserts and dearth of roads, was divided by 1874 into sections; Los Angeles District and the Santa Barbara District, each with its presiding elder, 2) another factor was the theological latitude of this "heart" religion, 3) a third definitive factor was the organization in 1876, six years after the southern church and the year following the failure of the bank, of the Southern California Conference. An impressive number of 112 pastoral charges, 13 buildings and 1357 members were listed, nearly all of the 20 clergy having several nearby classes, preaching stations and Sunday schools under their supervision.⁹¹

The style of ministry among Methodists from 1880 until the turn of the century evolved from a missionary style to a style best characterized as the "community parish ministry." The community of faith eventually became much more interested in the process of sanctification just as had their more settled eastern counterparts.

However, the minister's family was in many social ways excluded (set apart) from the rest of the community, and did not conform to the general community standards of lifestyle, but confronted them with a perfectionistic Christian lifestyle.

⁹¹Hogue, pp. 345-347.

The minister's whole life, then, became very important. The spouse of the pastor as well as the children shared in the ministry function of good Christian example. They became the community examples of good moral order and civilized Christian life.

The style of faith in this new environment was much more works-oriented. In the parish style ministry, works became "the fragrant offering of gratitude to God for His gift of salvation."⁹² The early reform of the community standards took place in Southern California, in the form of social movements against drink, dancing and gambling from the late 1880's to the turn of the century, and beyond.

The slowness to liberalize the style of preaching and to be affected by the new ideas of the social reformers of the east is attributable to the "booms and busts" which characterized the southwest, making for relative instability in all areas of life. Industry was slow in settling in the southland. The "reflective style," although encouraged by the many church-originated higher educational institutions, could not flourish under semi-frontier conditions because of continuing immediate crises for food and shelter which pre-empted social and intellectual criticism. These crises, coupled with internal problems of the religious communities themselves and simple distance from eastern influence, forestalled and blunted a more socially concerned and active style of ministry.

⁹²Works were seen as a response to God's saving work, not as a means to salvation.

It was nearly the turn of the century before Methodist leaders would feel enough security to pass judgment on their own society except in the rigidified stereotype of the earlier pietism, which stressed individual sins rather than social ones, and the justifying conversion experience for the individual rather than reform by the community for its social ills.⁹³ Because of the proximity to other Protestant groups who were also expanding in the area at the same time, the Methodist denominations, both north and south, tended to remain rather pietistically oriented.⁹⁴

The new immigrants from the northwest and the south (where most of the new settlers to Southern California originated) transplanted their practices of religion. One of the results of the transplanting of the forms of faith was the lack of innovation that characterized the earlier periods of Methodism both in England and America. The Discipline was adhered to religiously, and the form which was outlined there became standard practice in the west. Thus, the Discipline, and the Methodist forms of worship were for some, the ties to home in a new and unstable land. Such forms probably helped, on one hand, to stabilize persons' feelings about their new society, and on the other hand, to rigidify administrative practices

⁹³Hogue, pp. 342-356. A further explication of the prevailing attitude at this period.

⁹⁴Ibid.

that were designed for another place and time. Remarkably, the system in the earlier period functioned well in establishing Methodism and enabling it to hold on while other denominations failed again and again in Southern California.

In the later generation in Southern California, the parsonage system became in a very concrete way a symbol of the sanctifying lifestyle (set apart and characterized by Christian virtues, values and morals), as practiced by the "shepherd and shepherdess of the flock." One of the features of the California scene, somewhat different from the eastern part of the United States, is that the ministers moved much more often. Yet as the missionary style declined after 1885, ministers remained in communities for increasingly longer periods.

4. The Growth of the Southern California Conference 1887-1939 and Its Effects on the Parsonage System

In coming to discuss the growth and changes of Methodism in Southern California, the focus of this section will be upon the Methodist Episcopal Church, North. This is so because of the need for clarity. Further, while the Methodist Episcopal Church, South, remained in Southern California, it never regained much of its strength following the Civil War. Trinity Church, Los Angeles, was the primary Southern Methodist Church in the entire area. The struggle between the denominations during and following the Civil War was great, and the northern victory on the

battlefield took its toll on the southern church in California as well. While Trinity Church grew and became a prominent pulpit in Southern California, elsewhere the denomination waned.

As can be seen from the above records, the rapid expansion of churches was of vital concern to the Southern California Conference. The "Minutes of the Conference" in the originating year show that members were eager to express this concern concretely; the conference voted to establish a Board of Church Extension and empowered their wish with \$2,500, a goodly sum in those days. The money was to be used to promote new churches within the rapidly expanding area (as well as new parsonages).⁹⁵ All of the Conference Journals, particularly those after 1881, show that the establishment of new churches was of vital concern to the conference during the period under discussion.

The completion of the Santa Fe railroad in 1886 brought about a boom in building and in migration to Southern California. It was felt mostly in Los Angeles and San Diego. At this time, too, many people became infected with the perennial social fever: real estate speculation. In 1887, the Southern Pacific Railroad transported 120,000 people into the southland, and many of them were immigrants, brought to the United States by labor agents recruiting in Holland, Germany, Great Britain and Southern Europe as well.⁹⁶

⁹⁵Jervey, p. 20.

⁹⁶Carey MacWilliams, "American Folkways," in Erskine Caldwell (ed.), Southern California Country (New York: Dual, Sloan & Pierce, 1946), pp. 38-42.

During the three-year span 1886 to 1889, the growth of the Southern California Conference was immense. Preaching appointments increased from 80 in 1886 to over 130 in 1889. Membership in one year alone, 1886 to 1887, rose from 3,909 to 5,175, and the increase in membership for that year alone was more than the total number of members in the entire conference ten years previously.⁹⁷ Parsonage development continued at a more rapid rate following this boom. In 1886, there were 42 parsonages and the growth in the number of parsonages while not as rapid as the building of churches, did within 25 years after 1886 catch up with the building of churches. For example, the Journal shows that in 1887 there were 15 new churches built; there were four parsonages built that year. But within five years, 13 of these new churches did have a new parsonage built. Thus, we can see that as the church took hold in these communities parsonages soon were constructed and furnished.⁹⁸

The denomination's connectional structure often assisted an unstable local situation to continue longer (or

⁹⁷These figures are derived from the statistics of the Journal SCAC for the years included; Jervey reports that the figures of the Pacific Conference (Methodist Episcopal Church, South) have been lost.

⁹⁸One of the reasons, perhaps, that parsonage building did follow within five years after the building of the church was the way in which these new churches were organized. They were at "stations," a country preaching place; then, if a community grew up around them sufficiently, a parsonage was erected, usually nearby. It is a credit to the Methodists to have picked their rural church locations so well, i.e., in places where usually a community would soon appear.

to become established sooner), than other "congregationally structured" denominations. This meant that the local ministry could "hold on" because of the support of the other sister churches in the conference. In this way the itineracy changed, in that the task of connectionalism expanded to include the building of ministry in the local situation while changing the ministers. Early in the presiding eldership of Robert W. C. Farnsworth (in 1883), in Los Angeles, the need for the establishment of many new churches became evident. He established the Home Missionary Society and this enabled him to keep men in charges not otherwise possible. This group was the foremost agent in the conference for extending work to the community. The society selected locations for churches according to need, bought land at favorable prices before speculation occurred and the building booms developed, then erected churches (and later parsonages) and recruited ministers who could serve them and bring them to self-support and spiritual strength. Dr. Farnsworth had a special talent for this work, and many of the churches in the Los Angeles area are a credit to the work of the church and the whole missionary society in itself. Yet, this effort was not enough. Each year the need for more coordination of program and funds became more evident. The thought amongst some was that the Methodists were "losing the city."⁹⁹

⁹⁹Jervey, p. 53.

In 1895, the need for more outreach to the masses in the city caused the establishment of the City Evangelism Union

for the purpose of establishing mission services and Sunday school in needy sections of this city, planting new churches in unoccupied territory, helping churches struggling with burdensome debt.¹⁰⁰

Such was the earliest effort of the Methodists united in a city ministry aimed at evangelization and growth. Also evident is the new emphasis moving away from the earlier pietism toward the more socially-oriented and concerned ministry.¹⁰¹

During this early period in the twentieth century, Southern California reflected the established pace of the previous decade and the growth of the churches continued under this same pattern. From 1900 to 1910, the Southern California Conference reports show that 59 parsonages were constructed and in this same period, 79 churches.¹⁰² A closer examination of these records indicates that the building of parsonages followed within two years of the construction of the church generally. However, the parsonage sometimes preceded the church building proper, and was used

¹⁰⁰Ibid., pp. 47-55. Dr. Farnsworth, presiding elder in this period, made many comments that while the church was moving ahead in some ways, its social impact was ineffective in the Los Angeles area.

¹⁰¹Journal SCAC, 1895, p. 25.

¹⁰²Journal SCAC, 1904, p. 89; see also Journal SCAC, 1914, p. 53.

as a meeting place of the church until a sanctuary could be built.¹⁰³

In the years 1910 to 1926, expansion occurred, but the church was much more concerned socially, and with national problems than with parsonage and church building. However, 100 parsonages were built and 109 new preaching places (church buildings) were erected. Here the influence, according to the conference record, of the Church Extension and Missionary Society can be seen. The greatest growth in this decade followed World War I. From 1919 to 1920 alone, the Journal records that 41 parsonages were added to the church property roles of the Methodist Episcopal Church (North). Twenty of these came into the conference with the addition of the Arizona Mission (as well as 34 churches). Church membership began to swell in this time from 50,178 in 1916 to 72,460 in 1922.¹⁰⁴

The next period was not without a struggle, however; while the main growth was in the smaller communities, the work in the city was suffering from pains of adjustment. Often the task of keeping up with change plagued the church in Southern California as well as elsewhere. California has been characterized by the fact of its rapidly changing social patterns and this characterization has not been without cause.

¹⁰³These figures, and the conclusions reached, follow an examination of the Journals of the conference during this ten-year period.

¹⁰⁴Jervey, p. 55; see also the statistical reports, Journals SCAC, 1910-1922.

In the early 1920s, the "third great boom" in Southern California occurred. It was brought about by the coming of the movie industry and by the discovery of oil in and around the Whittier-Long Beach area. Church could not keep pace with its population. Jervey reports that District Superintendent Lewis T. Guild (Los Angeles District) listed three reasons for this. In 1925 he stated,

More than fifty percent of the immigrating Methodists were being lost. He found that the reasons were: 1) the lack of suitable buildings, 2) the tremendous heterogeneousness of the people who came from all parts of the country, and 3) the countless "bootleg religions" which drew many earnest but indiscriminating Methodists.¹⁰⁵

Robert Clellan, mentioned previously, says this of the period (quoted again by Jervey):

A highly polyglot population had transplanted its faith from every portion of the globe to Southern California. A large element of the population coming from a background of strict church affiliation and early religious training severed their denominational connections when they started for California; but they could not so easily rid themselves of the deep seated craving for some form of worship. Like boats without moorings, they were constantly blown about by every wind of strange and novel doctrine that sprang up so readily in the unstable society.¹⁰⁶

The church often failed to meet the challenge, and many churches were not built that should have been. The lack of funds for church buildings (coupled with the variegated nature of the population), although given a priority in the conference, caused a losing of the city.

¹⁰⁵Jervey, p. 55.

¹⁰⁶Ibid.

Guild's report also states what was happening to many of the preacher's families in this time. While the early days of the 1920s produced great numbers of church members, the third boom of population did not. Guild characterizes this well with this summary of his annual report:

It is absurd in these few minutes to attempt to represent the devoted ministers who work amid the actual crumbling of Protestantism, in an atmosphere tainted with frivolity, jazz, marathon dances, Julian oil, speculation Mellus homes, shrewd and opulant Romanism, surrounded by a half million lapsed back-slidden Christians, who are utterly indifferent to the thirst of the man of Calvary for the Souls of men. These men carry on steadily the monotonous, uninspiring contest with church debts, the effort to put on an appealing program with meager funds. Their wives unceasingly match their keen wits against poverty in the effort to live within narrow incomes, dress the children well enough to keep them from self-consciousness or bitterness amid wealthier people. Not the least of their tasks is the stabilizing of our people amid the constant pull amid the 57 varieties of boot-leg religions and the turgid emotionalism popularized by miracle working prophetesses, often advertised by dim-eyed elderly churchfolk, who mistake these fanaticisms for the "old time religion."¹⁰⁷

Interestingly enough, church membership continued to grow steadily, and the churches managed to hold on. However, parsonage acquisition did not continue at the previous pace in the city. One of the problems which beset Methodist efforts were the many administrative difficulties caused by too many agencies and Methodists too far away doing too little together. What usually happened was that the Methodists would want to go into an area and could not

¹⁰⁷Journal SCAC, 1928, p. 82.

find enough funding to do so. Guild states in his report the same year (1928):

It is a vital weakness in our work in our cities as administered under five different conferences; Boston, Philadelphia, Chicago, Cincinnati, St. Louis and other general headquarters: no business organization would expect to succeed under such decentralized management. The board of home missions expends \$25,000 a year in Los Angeles for work among aliens with pitifully few hundreds for struggling American churches which meet the terrific current of shifting population and growth against the Chinese wall of building restrictions which bar the Son of Man from our choice home sections. While thus expending among foreigners we have no funds for sites, no maintenance in American communities which we should immediately enter. Unless we soon plant a number of new churches and rescue some now struggling for life, Los Angeles will soon follow New York in the wreckage of Methodist hopes.¹⁰⁸

The most important tragedy in this situation was that many persons were left completely without a church home.

In the rural sections of the conference, the churches in the areas were very hard hit following the boom of the 1880s because of a practical lack of ability to ship out their products. However, in the next decade and thereafter until 1920, the rural coasts and valleys continued to grow as farming became a more attractive enterprise for small farmers. Yet in the 1920s, many of the farmers lost their land while the cities grew and land speculation raged. Preachers and their families in this area suffered as well. District Superintendent Charles D. Lewis reported:

How are our people meeting the situation, the smile has not come off the faces of our preachers. Our laymen are not thinking defeat for the church. Our

¹⁰⁸Ibid., p. 79.

pastor . . . when told he must take a reduction next year of \$500, more than 25% of his salary, said with a smile, "put me down for that."¹⁰⁹

In 1927, Lewis summed up the situation in this rural area with this analysis:

This situation has well-nigh stopped the building of churches and made impossible the maintenance of some and has the necessity of reduction of salaries in some cases. Debts formally incurred are plaguing some of the churches. The closing of eight banks within the boundaries of the district has brought losses to our churches. . . .¹¹⁰

By 1929, the general depression fell upon the nation, and the loss was staggering financially. Thus, the instability of the area in both economic and population shifts made the work of the church very difficult. The instability of the very land itself is a symbol of the difficulties which have faced the area since the very beginning. During the depression of the 1930s, the difficulties were magnified since transiency was often more the rule than the exception. Steinbeck's Grapes of Wrath speaks eloquently of this terrible period of California history. The parsonage system in this time continued to follow the church's expansion, but at a slower pace generally. This was again caused by lack of financial backing. Yet, during the period of the 20s and 30s, parsonage building was an "expected" part of church construction and building. Thus, when finally possible, the churches did build parsonages. In 1920, 230 parsonages were in use by Methodist ministers in

¹⁰⁹Journal SCAC, 1925, pp. 41-42.

¹¹⁰Journal SCAC, 1927, p. 67.

the Southern California Conference. In 1928, only eight more parsonages were reported and the effects of the Great Depression can be seen in the figures of the next decade which declined to 218 in 1940. The number of parsonages does not approach the prevalent number again until 1945 when 241 are reported. Also, during this period (the Depression), active membership figures declined for the first time in conference history. The membership began to decline in 1931, and did not begin to rise again for 10 years (1941).¹¹¹

Salaries followed a similar pattern. Growing out of this tremendous social upheaval came certain changes in the style of parsonage life. Not only was it important for the minister and his family to be exemplary in the community, but the parsonage itself emerged as a "semi-social service agency," particularly within the city.¹¹² Parsonage families, being closer to certain social problems (such as influx of transient population, poverty, inflation, and others), found themselves closer to the needs of the community as a whole than other persons. The parsonage became an extension of the church in many of these instances as well as a home for the clergy family. Often, parsonages became designated to serve both of these functions, first as a home for the clergyman's family, and as a center for

¹¹¹Journal SCAC, 1976, pp. 342-343.

¹¹²Michaelsen, pp. 259-262.

social services which church provided in the city. The itinerant, his wife and family, shared the house with the local congregation and others and were dependent upon them for its furnishings and its upkeep.¹¹³

In the cities, the need for a homey atmosphere for young travelers, indigents and others became a necessity as the function of the church's outreach. The parsonage often provided such a function.

In both the country and the city, the parsonage was most often located close to the church--often next door--making such social services easy, and clergy family privacy nearly impossible. This practice continued well into the mid 1940s.

Very often the Methodists could stay in a place where others would have to leave. In the rural areas, the people and their preachers seemed to be able to hold on better than in the city during this time. One possible cause for this is that they could provide for more of their own essential needs without becoming as dependent upon the money market as persons who lived in urban areas. Since many of the Methodist ministers were at least adequately housed in the conference, and food production in California was not the major problem, many of the pastors took a part of their salaries in farm goods such as meat, eggs, and produce reminiscent of an earlier period.¹¹⁴ So, provided

¹¹³Ibid.

¹¹⁴Jervey, p. 53.

with life's essentials, they could continue to minister and eat as well as have a roof over their heads. One significant fact in this period of the 20s and 30s is that while the number of parsonages declined more than the number of preaching places, the greatest losses were in the cities where homes were financed and were lost to the banks.¹¹⁵ But, the parsonage system served very effectively in these times in cooperation with the itinerant principle, in keeping men on the circuit, if the debts on the parsonage were retired. If not, they added to the church's burdens of indebtedness, which both Lewis and Guild called one of the most harmful effects of the Depression on the Methodist work.¹¹⁶ During the latter period of the 30s, migration continued at a rapid rate into Southern California.

The loss of over 6,000 Methodist members during this period was deeply felt. As the church moved through the Depression, both social and pastoral concerns were side by side as its ministers sought to relieve human sufferings and spawn a sense of hope in what seemed a hopeless age.¹¹⁷

Unification of the denominations of Methodism in 1939 in Kansas City was little felt in Southern California, generally. The transition occurred smoothly for two reasons; first, the churches had been in friendly contact for

¹¹⁵Journal SCAC, 1933, p. 77.

¹¹⁶Journal SCAC, 1928; see these two District Superintendents' reports.

¹¹⁷Journal SCAC, 1935; see District Superintendent Seitter's report.

some time prior to the unification and second, there were very few Southern churches to unify and fewer Protestant Methodist ones. Bishops Martin and Baker had arranged with the conferences for a smooth and efficient transfer far in advance of the actuality. Bishop Martin (of the Pacific Conference, Southern Methodist) took over the Omaha area, while Bishop Baker remained in Los Angeles. Under his leadership the conference moved into this period with a renewed sense of confidence, and as it moved through the period, church membership began again to grow slowly in the first few years of the 40s, but quickly increased as the war came to an end.¹¹⁸

As far as the parsonage system was concerned, the only result of unification was the loss of the phrase "to buy a lot and build a house thereon and furnish it with at least heavy furniture" from the Discipline of the new unified church. The parsonage was considered such a standard accepted part of Methodism that rules regarding its use were included in the same regulations as the rest of the church property.¹¹⁹ In outward respects, the official Disciplinary requirements remained the same after unification.

¹¹⁸Jervey, p. 162.

¹¹⁹Comparing Disciplinary statements of all uniting branches of the denomination, 1937-38, with those of 1940 and thereafter, the classical language for temporal arrangements is dropped in favor of a more general directive for all church property.

5. Conclusions on the Parsonage System Up to 1940

The parsonage, in many ways, became the home which was set aside for the minister's family, and second, the residential extension of the church social hall, and third, at times, a mission for persons lost with nowhere to go. Sometimes in deep community crises, it served as a "soup kitchen" as well. The parsonage, while beginning as a means of meeting a practical necessity, became not only the example to the community of virtuous Christian family life, but a focal point in many instances of the church's social conscience.

The role of the minister's wife moved from an isolated "homey helpmate," despised as a drag on the itineracy (by Asbury), to a near-necessity for effective Christian witness. The effects of the period on parsonage life were twofold. First, the ministry, while becoming more and more socially demanding, allowed less personal clergy privacy. This lack of privacy could often strain family life. Secondly, the increased social witness of the church forced the retirement of earlier pietistic values, and allowed a less perfectionistic ethic to begin to emerge. Theological reflection moved away from the salvation-by-individualistic perfectionism toward an understanding of the need for a more socially-oriented and expressed redemptive stance. The many examples in the Journals of ministers who stayed by their congregations during the Great

Depression is a vital human witness to the need for the church's working within society in chaos.

So, in all, the parsonage system served a vital purpose in the work of ministry. In the next period, 1940 to the present, the changes which occur in ministry will challenge the assumptions which, up to then, had indicated its efficacy.

6. The Parsonage System: 1940-1963

During the war, the parsonage system in numbers remained rather constant, as far as number built or acquired otherwise is concerned. Following the war, the influx into California of new post-war families changed the style of ministry. The general pattern indicated a new form of ministry; that of the suburban church, which in turn, changed parsonage life.

The period from the mid-1960s to the present, because of the great social changes, and changes in theological reflection, is a period of crisis for the parsonage system.

7. The War Years and the Post-War Boom: 1941-1963

With the coming of the Second World War, came a turn-around in the nation's economy. But with this, the struggle for a Christian "place to stand" in the changing social order became a paramount concern. Throughout

Methodism, the issue of the morality of warfare as a means of solving social ills was strongly debated. Methodists adopted the stance amid protest from all sides, that the reconciling nature of the church must assist both those who had chosen to participate in the conflict and those whose consciences would not permit them to do so.¹²⁰

The churches in the San Diego area felt the national defense effort, particularly the vast influx of young men, both military and civilian, who were employed there. The same was true, of course, in other areas along the coast, where the various branches of the Armed Services stationed, trained and prepared men for combat. The Journal of 1941 shows that the California churches were quick to recognize and respond to the needs of these persons.

District Superintendent Fred C. Trotter saw the problem as needing the whole effort of the conference in this year:

The uprooting of millions of our boys from homes, friends, and churches as a result of the National Defense Program creates a situation which the church cannot ignore. . . .¹²¹

He proceeded to explicate an eight-point program of church assistance for those involved in the National Defense Program.

¹²⁰The Journals of this period reflect a great deal of debate on this issue, which was raised particularly by the youth in the church.

¹²¹Journal SCAC, 1941, pp. 167-168.

The churches in the area responded well to this challenge, and did cooperate with the civil and government authorities in providing support for the mobilization. Often the parsonage became a place for counseling young men and women as they made decisions about their rapidly changing lives in this time. So, the use of the parsonage as a "home away from home" became a common practice.¹²²

During this period, as the economy was swelled by the war industries which were common to the area, church property finally had opportunity for remodeling in many cases. Each year, district superintendent "Reports" have mention of new parsonage building or restoration.¹²³

In the rural churches, the influx of persons from the rest of the country caused the beginning of several new very small communities. One district superintendent felt that though the church could not possibly build churches in all these areas, church schools could be started in them, and personnel trained by members of the larger surrounding churches.¹²⁴

The post-war years were times of building and renovation, as servicemen returned home to begin building their families. The construction of homes in the area again occurred on an unprecedented scale, and the number of churches and parsonages increased as well. In 1940, the

¹²²Ibid., p. 106. ¹²³Journal SCAC, 1944, pp. 87-88.

¹²⁴Journal SCAC, 1941, p. 90; see also Journal SCAC, 1943, p. 112.

conference lists 218 parsonages, and in 1946, 246. The dramatic increase in Southern California can be attributed to the influx of population and the "war boom's" financial expenditures in the area.

Of significance to the parsonage system and itineracy was the fact that the moving of the general population had now exceeded that of the itinerants in the pastorally-oriented Methodist ministry. California was a harbinger of the coming mobility facing the rest of the nation. Norwood states this problem in this way:

Another byproduct of the war, not necessarily bad in itself, was popular displacement, which at first necessitated by exigencies of war, later voluntary, which introduced an unprecedented mobility into the social structure. Regional differences were blurred and long standing viewpoints challenged. The church was hard-put to keep up with its parapetetic members who outran the now settled Circuit Riders. This social mobility would expand rather than contract after the war.¹²⁵

In fact, by 1953, the influx was so great that "The Composite Report" of the superintendents to the conference began its statement with statistics that express the awe that these persons felt for the times. Among these statistics was the report that 26 new parsonages had been built during this year alone. More importantly was the fact that in March, in Los Angeles County, over 12,000 housing units had been completed. (Also, 43 babies had "graced parsonage homes" that year.) California was the second-largest growing state in the union during the years 1940 to 1950! Arizona was the fastest.¹²⁶

¹²⁵Norwood, p. 412. ¹²⁶Journal SCAC, 1953, pp. 99-104.

The organization of the "Bishop's Prospectors" in that year allowed the church to buy property at prices which were not inflated by the developers, by purchasing it early and holding it until the housing developments grew up around it enough to turn it over to the trustees of a new church.¹²⁷

As these new churches formed, the necessity for a more uniform set of housing standards became apparent, and many within the parsonage system began to use the conference for guidelines. Many laypersons, not knowing the Methodist procedures, were in need of information as to the appropriate standards for parsonage building and furnishings. And, amid all the growth of population and building of parsonages with new churches, the first question of parsonage standards was raised.

C. THE RISE OF PARSONAGE STANDARDS IN SOUTHERN CALIFORNIA

1. The Emergence of the Standards

On Thursday, June 21, 1956, Rev. Donald O'Connor, pastor of the First Methodist, Las Vegas, moved:

that the Southern California Arizona Conference study the advisability of having a Conference policy regarding standards for parsonage furnishings, and that the matter be referred to the Bishop and Cabinet for a report at the 1957 session of the Conference.¹²⁸

¹²⁷Ibid., p. 101.

¹²⁸Journal SCAC, 1956, p. 62.

The Journal reports that the motion passed.¹²⁹ Friday morning, June 22, the Journal reports:

Parsonages: Bishop Kennedy announced the names of a Committee ordered by the Conference Thursday afternoon, to study the parsonages across the Conference on the basis of their furnishings: Harold Lambert, Convener, Mrs. Edwin Ingham, Mrs. Ruby Lormor, Carl Johnson, and C. Les Palmer.¹³⁰

This action from the conference of 1956 marks the beginnings of the Southern California Conference's formal discussion of the standards for parsonage housing.¹³¹ One of the facts of the parsonage system as it evolved in the conference up to this time was that the quality of the provided housing was erratic. The housing and furnishings provided for the pastors and their families varied both in quantity and quality from parish to parish.¹³²

O'Connor had come from Mississippi where the parsonage system was very strict, and then to Los Angeles as an associate pastor, being given a housing allowance. While in this charge, he had purchased a home and sold it upon being moved to Las Vegas. At conference, his intention was to make more uniform the standards of the parsonages, particularly as regarded the furnishings.¹³³ Seeing no organized effort in the conference to do this, he alone made the initiating motion for such a motion on the

¹²⁹Ibid.

¹³⁰Ibid., p. 70.

¹³¹Ibid., p. 62. See the discussion of this motion.

¹³²Conversation with Ruby Lormor, writer of the first Conference Parsonage standards, 1957 (September 27, 1977).

¹³³Conversation with Rev. O'Connor, Sept. 22, 1977.

conference floor. The bishop responded to such action the next day by appointing the Committee for Parsonage Furnishing Standards.¹³⁴ Interestingly, O'Connor was not a part of this group.

According to Mrs. Ruby Lormor, the group organized early in the conference year to explore what they could do to bring about conference parsonage standards. Mrs. Lormor devised a set of questions to be mailed to ministers, their spouses, and lay personnel in the churches regarding the issue (see Appendix C). The questionnaire had a good response, and she proceeded to draft a set of standards for parsonages based on these findings.¹³⁵ The committee, from the first, had decided that they should take the initiative in the more complete issue; not only should the furnishing standards be explored, but the building and room size of the structure itself became a part of their task. Mrs. Lormor reports that after some search for other conferences' work in making parsonage standards, and finding none, she proceeded to pioneer a set of workable standards for parsonages. So, the group's work as presented to the conference the following year represented the church's first attempt to set standards for parsonages in an Episcopal area.¹³⁶

¹³⁴Ibid.

¹³⁵Lormor indicated that she devised the parsonage standards, and they were revised by the committee before they were approved by the conference in 1957.

¹³⁶Ibid.

One of the important historical realities was that the clergy families were most interested in having uniformity in their expectations of the system, so that they could plan their lifestyle with some assurance that adequate housing space for their families would be provided. The vast majority were not concerned with whether or not the parsonage system, per se, was workable; they believed that with some changes and some standardization, the families and the churches could be happy together, and that they could continue the parsonage lifestyle.

Lormor reports, "It was that ratty couch in the living room or the squeaky springs in the bedroom set that brought about the most comments from the wives." She also stated, however, that most pastors and their families had a good relationship with their committees and trustees. The emerging standards proved both thoughtful and thorough.¹³⁷

Since the beginning of the conference, a difference in the quality of the houses provided for ministers was evident; the poorer rural churches often could not provide either adequate salary or housing. The setting of standards by the conference as recommendations for the local churches was generally received well by the local committees, but was just as often ignored or postponed for action pending other more pressing financial obligations.¹³⁸ Yet, the

¹³⁷Ibid.

¹³⁸Conversation with Rev. Vernon Bradley, former chairman of the Town and Country Commission of the conference, 167-168 (September 22, 1977).

standards remained a part of the conference recommendations until the first revision of them in 1967. Such a revision came out of a study of the parsonage problems faced in the rural areas.

2. The Revision by the Town and Country Commission

The Town and Country Commission of the conference had faced the inequality of the conference appointive system between rural and urban stations for several years. The parsonage inequalities had been an agenda item since their beginnings. The request of the Conference Board of Missions and Church Extension in 1965 began the crystallization of their work in this area of concern. In reporting for the Maintenance Department of that board in 1965, Frank M. Cartwright moved:

That the Annual Conference request the Town and Country Commission to continue the study of housing policies and practices, in consultation with other Conference agencies and the local churches, and report significant findings and proposals for action to the next session of the Annual Conference.

The conference ordered this action.¹³⁹

In giving the progress of the work for the 1965-66 year, Stanley Smith, chairman of the Town and Country Commission, reported:

Another major task handed the Commission by the Conference was that of recommending a revised set of minimum standards for parsonages. Rev. Vernon Bradley, Chairman, Ted Smith, George Randle, Joe Thompson, a

¹³⁹Journal SCAC, 1965, p. 57.

representative of the Women's Society of Christian Service, and a layman were appointed. The committee was asked to work with the Department of Minimum Support of the Board of Missions in carrying out its responsibility.

The Commission would like to ask the action of the Conference upon the following resolutions:

. . . 2. Whereas, the problem of parsonage standards has not fully been studied, and definite recommendations are not ready at this time, therefore, be it resolved that the Town and Country Commission be asked to report standards to the 1967 session of the Annual Conference.¹⁴⁰

The Journal reports that the resolution was adopted for continuance until the next year. Stanley Smith made the motion as chairman of the committee. It was approved.¹⁴¹

Vernon Bradley, originally from Tennessee, where he had served until moving into the conference in 1956, and working with the Arizona Indian mission (Yuma) and other rural appointments, took over the task of the parsonage standards revision.¹⁴² It was largely a one-man job; other members of the task force essentially turning responsibility for it over to him. Bradley proceeded to design a questionnaire for discussion by both husband and wife about the standards of the parsonage, including its furnishings. The response was good the the questionnaire, although Bradley reports that "Often just the minister filled it out, or the wife, but usually they had discussed it, which was what we had intended."¹⁴³ In this way then, after ten years,

¹⁴⁰Journal SCAC, 1966, p. 267.

¹⁴¹Ibid., p. 35. ¹⁴²Bradley (Sept. 22, 1977).

¹⁴³Ibid.

the conference families had opportunity to explore the parsonage standards.

The conference, in the preceding decade, had grown considerably, and the style of ministry had begun to reflect the growth of the suburban churches. The itinerant system was feeling the strains of the rapidly moving population, increasing population, "white flight," flash eruptions of housing tracts, and a continuing "boom" economically. Many of the larger churches by 1966 had two or more parsonages. They were a good real estate investment as well as a home for the associate pastors. This situation was fairly common throughout the more urban and suburban portions of the conference.¹⁴⁴ The rural areas of the conference, as in other "booms," did not fare as well, but during this time, they too had some limited prosperity, and many expanded their facilities for the first time in many years; this included the renovation or building of the parsonage.¹⁴⁵ Overall, the Journal reports that the conference gained 93 parsonages between 1953 and 1962. And between 1962 and 1967, it gained 73 more. Much of this growth was in the urban and suburban areas as new churches were being built.¹⁴⁶

¹⁴⁴Conversation with Donald O'Connor, district superintendent during this period (September 25, 1977).

¹⁴⁵Bradley.

¹⁴⁶Lormor; see also Journal SCAC, 1976, pp. 342-343.

Many of these new parsonages, because of the conference standards, were not built as close to the church as the problem of location was one of the major issues of the parsonage families. With the location of the parsonage away from the church, a degree of family privacy was accomplished that had positive effects on parsonage family life.¹⁴⁷ The investment value to the churches (in the suburbs particularly) encouraged parsonage procurement.

One of the effects of the relocation of the parsonage was the affording of the minister's spouse with some time for a more private life. A growing number of minister's wives took on jobs in the communities in which their husbands served, and in other ways began to express their independence from the role of the "church shepherdess." Many congregations soon were re-educated to the fact that the minister, and not his wife, had been to seminary, and that former expectations for conformity to the old roles were not going to be met. All across the country, this stress between conformity and independence found among minister's wives was reported. Denton's works are exemplary of the arguments which are still being used to free ministers and their families from the perfectionistic expectations of a former time.¹⁴⁸

¹⁴⁷Lormor. Mrs. Lormor's comment was "We had privacy, more and more, as we moved away from the church building."

¹⁴⁸Wallace Denton, The Role of the Minister's Wife (Philadelphia: Westminster Press, 1962). A review of literature and comparative analysis with wives of other professions. See also Wallace Denton, "The Role of the Minister's Wife," Pastoral Psychology, XII, 119 (1961), 17-23.

This is not to say that the move of the parsonage from the church grounds was responsible for the change of attitudes, but the move from the church grounds does mark the beginning of the time when such attitudes began to change.

Lifestyle expectations of ministers also began to change in this period. Many families were concerned that the husband spend more time at home, and that salaries of ministers be brought into line with those of similar professionals. During the early period, many ministers pushed the conference for longer terms of appointment. But, as the population began to move more and more rapidly, this issue did not seem to matter as much; when everyone else is moving as fast, the itineracy, seen as "keeping everything moving as fast as possible" had little impact as far as enthusiasm of the congregation was concerned.¹⁴⁹

The issue of more clergy family control of the parsonage furnishings began to arise during this period. Many parsonage spouses felt that they should have the freedom to purchase their own furniture, and some conference members expressed their opinion that the parsonage system needed an even more thorough overhaul than was requested by the 1965 annual conference. One area of related concern was the moving expense for traveling ministers; particularly those

¹⁴⁹Denton, pp. 48-53; see also R. P. Rankin, "The Ministerial Calling and the Minister's Wife," Pastoral Psychology, XI, 106 (1960), 16-22.

serving rural churches, where moving was much more frequent than in urban and suburban settings and, thus, more costly.¹⁵⁰

Vernon Bradley, Chairman of the Revisions Committee, was sensitive to these needs, and to the pressures of the conference for the revision of the standards in such a way as to maintain itineracy, the essential Methodist system. The report he made to the conference in 1967 reflects this concern.¹⁵¹ One of the more important aspects of the report is the fact that parsonage standards are designated separately from parsonage recommendations, although they both appear in the report for that year.¹⁵² Another interesting aspect of this report is that the division of the report into recommendations and standards opened the way for questions on the part of congregations and ministers as to which of these had to be followed, and which were simply recommendations but not mandatory. For example, to have a mandatory standard of carpets and draperies, and recommendation for parsonage location, indicates (possibly) that the committee was not ready to institute a full-fledged effort to see that the parsonage system had some form of enforcement throughout the conference, beyond certain items of furnishings, such as desks and chairs for the study, refrigerators, washing machines, dryers and carpets and draperies for the living and bedroom areas.

¹⁵⁰ Journal SCAC, 1967, pp. 233-237.

¹⁵¹ Ibid.

¹⁵² Ibid., pp. 89-90.

Again, one of the factors of resistance to a more strongly worded text was the reluctance or inability of the more rural churches to meet such recommendations and standards. The financial burden was too much.¹⁵³

During the next year, the commission received many requests for the revision of the study to include a provision for a more mandatory clause for enforcement, but, knowing the overall feelings of the rural churches toward the "outside control" of the conference over "their" parsonages, Bradley declined to move on this issue. These recommendations and standards remained in force until the conference of 1976.¹⁵⁴

However, the period of their existence in this form was not without change. In fact, in terms of the interest in the conference parsonage standards, it is the most complex.

The year 1969 marked the zenith of growth in the conference, with 270,191 active members, 501 preaching places, and 476 parsonages.¹⁵⁵ It was the year following union with the Evangelical United Brethren denomination. The year well marks the high point of "Great United Methodism in Southern California." But, the seeds of discontent

¹⁵³These were among other requests in 1967-68 to Bradley's committee. He declined them all, preferring instead to give the revised standards a chance for implementation without revision.

¹⁵⁴Journal SCAC, 1968, p. 246.

¹⁵⁵Journal of the Pacific and Southwest Annual Conference, 1977, p. 339.

and decline were already planted, and social conditions were ripe for change.

While the Vietnam war economy was steaming forward, and California was growing at a record rate, the church was unable to keep up. The parsonage system came to be seen by some as an oppressive and unnecessary part of itineracy, and many persons in the conference, particularly among the young and the urban/suburban ministers and families, began to want to own their own home for an investment in a rapidly inflating housing market.¹⁵⁶ In the rural areas where property values did not inflate as quickly or at all, and where the sociological pressures were not as influential, the ministers were not as enthusiastic about home ownership.¹⁵⁷ In the next few years, the conference, while not taking any official action, did find that increasing numbers of ministers were requesting a housing allowance and, in promising areas, were buying their own homes. Churches either sold or rented their parsonages, and many times, found themselves buying and selling at a loss because of different desires of the changing pastors and families.¹⁵⁸ Clearly, revisions of the parsonage system were critically needed.

¹⁵⁶O'Connor; Bradley. Most persons in leadership were cognizant of the problems involved with church-owned housing by this time.

¹⁵⁷Bradley.

¹⁵⁸O'Connor. He lamented that many churches lost a great deal of money in the rapid sale of their parsonages, and then lost more again upon the move of a pastor to the charge who wanted a parsonage. Clearly, a policy was needed.

One of the ways in which this need became known more clearly was through the use of a regular reminding of the local churches of their responsibility to keep the standards and to meet some of the recommendations. In a second step effort to bring about some changes in the parsonage system, and to keep this information before the congregations of the conference, Vernon Bradley sent out the parsonage standards through the conference-coordinated mailing each year in the form of a check-list for the local parsonage committee. Both the Journals of 1969 and 1970 report this fact, and that the local churches used them.¹⁵⁹

3. The Emergence of Conflict With the System

During this period, 1969-1976, church membership declined from 270,191 to 205,808. Parsonages were lost as well; 476 in 1969 to 417 in 1976. But the problem was, of course, much deeper than simple loss of members. As the Vietnam war came to a close, the morale of the population declined as did the economic condition of Southern California. The space/missile/aircraft and war industries in the area began to lay off personnel, and the economic recession was deeply felt in many areas. The housing industry in the early 1970s fell apart. On a smaller scale, churches found themselves in a similar position to the churches

¹⁵⁹Vernon Bradley continued to send the Conference Parsonage Standards to the local churches through the Coordinated Mailing of the Conference on a yearly basis.

following the crash of '29: many unpaid debts on church buildings, including parsonages, and a declining and often disillusioned membership.

Many of the ministers continued to be concerned with the parsonage question. In 1974, the annual conference struggled with the central issues of parsonage life and the practice of the parsonage question. In the preceding year, a committee to study the parsonage system had been appointed by the annual conference because many of the persons within the system felt that it should be abolished.¹⁶⁰ The question of its survival then became one of the central issues facing the conference.

In response to this, Mrs. Thatcher Jordan was appointed chairperson of this committee, and she took the issue to the churches that year in the form of "interviews across the conference" prior to the session. The committee asked primarily two series of questions relating to the issues of church-owned housing: one to lay persons, and one to clergy and their families.¹⁶¹ She reported to the conference that year:

In response to these questions, the Committee identified 38 different arguments and feelings in support of the church owned residence. We tabulated 24 different statements supporting the housing allowance. Of course, some of these positions, both pro and con, were expressed by many of those interviewed. . . .¹⁶²

¹⁶⁰Journal SCAC, 1974, p. 235.

¹⁶¹Ibid., p. 230. ¹⁶²Ibid., p. 231.

The committee gives the arguments as examples of both of these positions, and then continues:

After carefully considering all the responses and the unique needs occasioned by the appointive system, we believe that our ministry will be made most effective by continuing the policy of church owned residences for pastors and their families. However, we also believe that there could be some modification from within the parsonage system to allow for greater flexibility and that will recognize significant differences in the needs of churches and ministers' families.¹⁶³

Basically, the two recommendations called for the conference to begin to "move toward a basic system of ministerial housing." The basic recommendation received a rather heated reception on the conference floor because it continued to recommend that churches should continue to own parsonages and provide basic household items, such as washers and dryers, refrigerators, etc., and that the housing allowance only be considered as an "exceptional case." Further, the committee recommended that the ministers be allowed to purchase their own furniture, with help from the Methodist Minister's Credit Union, and a cash supplement from the local church. The second recommendation was that districts hold workshops for the education of parsonage families as well as trustees and parsonage committee members. "The purpose of such workshops would be to discuss responsibilities and opportunities and to share information and improve communication. . . ."¹⁶⁴

¹⁶³Ibid., p. 232.

¹⁶⁴Ibid., p. 233.

However, the tone of the meetings was set by the tone of this report which, in essence, moved against ownership and toward provided housing. Interestingly, the report states that it feels against privately owned housing because:

We are a servant people and our primary interest and motivation is to serve. Any distractions or involvements which may tend to obstruct that servanthood are to be avoided.¹⁶⁵

Somehow, home ownership was perceived as compromising the servanthood of the itinerant ministry. The report stands as a first attempt to deal with the question of whether or not to have provided housing in the conference. The annual conference voted that:

Recommendation No. 1 of the Parsonage system report be referred along with the question of standards and personal preferences in parsonage furnishings, as well as policy opportunities for home ownership and housing allowances for consideration by the body assigned to create an updated version of the Conference Parsonage Standards with participation of local church and parsonage families providing inputs.¹⁶⁶

. . . After much discussion, Cal Torrance moved the previous question on all that is before us. This was sustained. A count vote was required, giving the substitute by Galal Gough 416 for, 363 against and 9 abstaining. The substitute prevailed as the original motion, and upon motion of Robert Wierbach, the report of the Parsonage Committee was approved as amended.¹⁶⁷

Bishop Golden stated that the committee to take over these responsibilities be the same committee which had

¹⁶⁵Ibid., p. 231; see also pp. 71-72.

¹⁶⁶Ibid., pp. 71-72.

¹⁶⁷Journal SCAC, 1975, p. 95.

the responsibility to update the Conference Parsonage Standards. The following Tuesday, George Walters suggested that the discussion be conducted within the districts, and a report come to the conference in a manner which would involve more persons than the committee appointed by Bishop Golden. It was done; apparently, with little opposition. The recurring questions concerning whether the church would allow ministers to have an allowance for housing, whether the policy of furnishings would become the standard, and whether the system should be abolished altogether became the focus of new discussions. The whole conference was to be involved in the new approach.

Each district was to form a task force of four persons which would include one lay woman, one lay man, one minister, and one minister's spouse. One of them was to represent the district on a conference study committee, which was composed of 15 persons, including the task force representative from each district, two district superintendents, three persons selected at large by the Bishop (for whatever balance may be needed). The Journal of 1974 reports that this force was to be empowered with some funds for its study, not exceeding \$1,000.¹⁶⁸

The report of the Parsonage Committee was omitted in the 1975 Journal. The daily proceedings show that Robert Stanley, however, did make a report and that it was

¹⁶⁸Ibid., p. 111.

approved "including recommendations," and that the committee was continued into the 1976 conference year. The 1975 Journal, however, does include a printing of the Conference Parsonage Standards with this notation:

At the last session of the Conference on June 17, a resolution was passed by the Conference that "the Conference Parsonage Standards printed in 1957 be reprinted in the 1975 Journal." Subsequent checks revealed that the original 1957 version was amended in 1967 and 1968. This study was made by the Parsonage Standard Committee of the Town and Country Commission. The following are the proposed standards of 1957 as amended by the 1967 and 1968 Conferences.¹⁶⁹

Of note for this study is the fact that the conference was evidently unaware in 1975 of the 1967 study done by the Town and Country Commission. Further, the editor was unaware of the fact that the 1967 standards as adopted by the committee were not amended in 1968, although the Town and Country Parsonage Standards Committee stated such in its 1968 report. These facts, coupled with the omission of the 1975 report of the Parsonage Standards Committee in that year's Journal kept some interested ministers from having the report in their hands during the year. The report was printed, however, in the 1976 Journal, with the claim that the editor was in error.¹⁷⁰

4. The Present Conference Standards Emerge

This report marks a change in the approach of the committee toward the parsonage standards and system questions. The report shows the progress of the committee(s)

¹⁶⁹Journal SCAC, 1976, p. 246. ¹⁷⁰Ibid.

another year to complete the study then underway. This was approved by the conference in 1975, along with the recommendations in the report which of themselves are of significant difference from past statements.

Of most significance to the question of whether or not the church should abolish the parsonage system, the committee seems to have agreed upon a workable compromise in Items No. 1, 2 and 3:

1) That the Conference adopt a policy that either a parsonage which meets the Conference parsonage standards or an adequate housing allowance be provided for each minister under appointment.

2) That an adequate housing allowance be defined as the amount necessary in that particular community to rent a house which would meet Conference parsonage standards.

3) That in the event a church and its pastor are considering a shift from parsonage to a housing allowance, this be done in consultation with the District Superintendent and the District Board of Church Location and Building and that thorough attention be given to the advantages and disadvantages of such a shift.¹⁷¹

Item No. 4 in the 1975 recommendations is that if the allowance given to a particular pastor is less than adequate, the parsonage be maintained rather than sold, unless the church is prepared to give the next pastor an adequate housing allowance. It also states that the church should have in cases of rental a professional management firm handle the property.¹⁷²

In the 1975 recommendations, the same parsonage standards and definition of adequate housing are to be applied to all members of the conference under appointment,

¹⁷¹Ibid. ¹⁷²Ibid., pp. 246-247.

regardless of marital status or family size.¹⁷³ The establishment of the District Parsonage Committee, and a timeline for meeting the standards, once revised (which was done in 1976) was instituted along with the giving to the district superintendent the responsibility for education of the laity and clergy as to these standards. Finally, the committee asked for continuance to address the still remaining questions as to the "parsonage furnishings, relationship of the Pastor-Parish Relations Committee, Parsonage Committee, Trustees; and the advantages/disadvantages of church owned versus clergy owned housing."¹⁷⁴

The committee(s) both on the districts and at the conference level did continue their work and they presented their report the next year in full. Their methods were as follows:

In order to secure, compile, and study the appropriate information, District Committees used various methods ranging from written surveys to cluster hearings involving both laity and clergy. The information gathered was then brought to a meeting of the Conference Committee where it was collated, analyzed and finally condensed into the recommendations which are part of this report. Not all District Committees submitted information, but special appreciation is extended to all those who did.¹⁷⁵

Thus, it is important to note that the interest in the questions surrounding the provided housing system ultimately came to concern the entire conference membership, and inquiries extended far beyond the work of persons like O'Connor, Bradley and Lormor. Mrs. Thatcher Jordan's

¹⁷³Ibid., p. 247. ¹⁷⁴Ibid., p. 246. ¹⁷⁵Ibid.

committee's work in 1973-74 was enlarged to include laity and clergy at the local, district and conference levels. The 1976 recommendations are the culmination of all their labors, and the influence of them can be seen in this document.¹⁷⁶

The first recommendation deals with "Responsibility for Ministerial Housing." This section deals with who is responsible for the housing of the minister and his family in each local charge. It is given ultimately to the Pastor-Parish Relations Committee. If the church decides with the minister and others to opt for a housing allowance, the Pastor-Parish Committee is to review its adequacy annually. If the minister decides to live in the parsonage, the Pastor-Parish Committee may delegate responsibility for ministerial housing to the Parsonage Committee. If this is the case, the Parsonage Committee is elected by the Charge Conference upon nomination by the nominating committee. The committee recommended that the Parsonage Committee be composed of one trustee, one member of the Pastor-Parish Committee, three members at large, and the minister and spouse as ex-officio members with vote. The Pastor-Parish Committee is recommended to meet at least twice a year and to report to the Charge Conference on the condition of the parsonage at least once a year.

¹⁷⁶All references in the following section refer to the Parsonage Standards Committee's report to the Southern California Annual Conference found on pp. 246-258 in the 1976 Journal. Further noting of each item in the report is superfluous and unnecessary.

Forms were provided for use by the Pastor-Parish Committee
 " . . . in order to do this evaluation."

Item No. 7 gave the responsibilities to the Parsonage Committee. They are stated as follows:

- a) Provide an adequate and suitable residence for the pastor and family (with approval of Trustees).
- b) Maintain inventory of parsonage furniture and equipment.
- c) Sensitize the congregation to the fact that the parsonage is part of the ministerial compensation and should be considered as the private home of the parsonage family.
- d) Take initiative in determining the adequacy of the parsonage, including space, maintenance, and furnishings.
- d) Maintenance of parsonage (see the guidelines of this report).
- f) Visit the parsonage at least once a year to review the condition of the house and its furnishings and to assess what needs to be done.
- g) Make certain that budget requests are submitted to the Finance Committee.

The second recommendation is labeled Minimum Parsonage Standards. These recommendations for location, house arrangement, heating and cooling, home grounds, garaging and TV antenna, are largely taken from the 1957 and 1967 recommendations written by Lormor and revised by Bradley. However, the committee in this report made clear they were to be understood as minimum parsonage standards, as well as recommendations. This second recommendation then, coupled with the 1975 timeline for meeting such recommendations, seems to indicate that the conference wished to implement them by 1979.

Section B of this recommendation, "Pertaining to Basic Furnishings and Equipment of the Parsonage" indicates

the results of the two-year study in regard to the amount and kinds of furnishings for the parsonage, as well as which of them the church will provide and which the minister will provide. According to this statement, the church is to provide only the heavy furnishings, and more permanent items, such as carpets and drapes, a dining set, a kitchen set, bathroom furnishings, refrigerator, range, automatic washing machine and dryer, and a fire extinguisher. The pastor's study is in some ways still considered a part of the church. Essentially then the minister provides his own furnishings, except for heavy appliances and items of special use.

The next section in the report deals with the fact that the church is responsible for the utilities of the pastor, except for toll telephone calls of a non-business nature. The final section states that if the minister wishes to use his own furnishings rather than those provided by the church, he is responsible for storage costs. Another interesting feature of this recommendation is that the church is strongly urged to purchase new furniture of "good quality" and to refrain then from using castoffs. Further, the parsonage family is to be consulted about colors and decorations with the aid, if possible, of an interior decorator.

The introductory statement which precedes this portion summarizes with the concluding statement the underlying thinking of the committee:

As United Methodists, we advocate fair housing for all human beings. We also want housing which saves much needed energy resources. An adequate and comfortable home for the pastor and his family consistent with these goals should be provided by every local charge of our Conference.

It should be remembered that a home reflects character and that the condition of the parsonage is important in the reputation of both the tenant and the owner . . . While we advocate the parsonage system as outlined above, we recognize the need for options in specific situations.

Recommendation number three deals with "Parsonage Maintenance Guidelines," and reflects the collation of thinking of the Conference Parsonage Committee, as an adjunct to the basic system. It gives instructions and standards concerning when there is a ministerial change in the charge. The devising of a local parsonage guide is encouraged to be prepared for the ministerial family when they arrive containing with such things as a furnishings inventory, appliance manuals, repair instructions, house guides for plumbing, heating and electric, and emergency phone numbers as well as other information for the interfacing of the parsonage family and the new Parsonage Committee and congregation. A yearly checklist is included in this statement for the Parsonage Committee (see Appendix C).

The fourth recommendation is that the district establish and maintain a committee on the parsonage. Its purpose "is to assist the District Superintendent and the local church in the provision of adequate ministerial housing, in which case its role is consultive." Nominated by the district nominating committee, the membership is

to consist of the district superintendent, a minister, his spouse, a lay man, a lay woman, a member of the district union.

It shall have special responsibility in assisting those churches whose parsonages are substandard to provide housing that is in harmony with the Conference standards. It shall also have responsibility for the District Superintendent's parsonage.¹⁷⁷

So, at the 1976 Annual Conference, the first comprehensive statement of policy and standards appeared. It grew out of the work of approximately 20 years, and remains the standard in effect today. The opening of options for either a housing allowance or provided housing was begun in the 1974 Parsonage Standards Report, and greatly broadened in 1976. Still, because of the newness of these options, their operability remains untried, largely.

In the Journal, the committee provided an appendix (Appendix A) which related to the "Financial Advantages/Disadvantages of Housing Allowance." Briefly, the committee borrowed from the Pacific Northwest Conference financial figures which showed how a minister and his family might fare if they were to buy their own home.¹⁷⁸ The committee looked at several examples of home ownership which all reflected a 40-year depreciation at 2.5% per year with the same 2.5% annual appreciation allowing for inflation. Using these figures, they demonstrated that the tax and

¹⁷⁷Journal SCAC, 1976, p. 252.

¹⁷⁸This report may be found in full on pp. 252-258 of the 1976 Conference Journal.

financial advantages were favorable only in longer pastorates with an adequate housing allowance and a favorable market. At the time of the report, some 20 churches in the conference were providing the housing allowance in lieu of a parsonage. The weight of the committee came down very heavily in favor of the provided housing system. Given the resources the committee worked with, and the assumption concerning housing appreciation and depreciation, the case seems fair for the area for which it was written--the Northwest Pacific Conference. Perhaps other areas would have yielded a different picture. Certainly the recent Southern California real estate market would have made a rather dramatic difference in the outcome of their report. For some reason, the committee declined to use available Southern California statistics in making their report.

In any case, the report was approved in its entirety by the conference on June 16, 1976. The conference recommended additionally:

That the report to the 1976 Annual Conference made by the Conference Parsonage Committee as accepted by the Annual Conference, including present parsonage standards, be printed in manual form, and that the manuals be distributed to the persons and offices listed below:

Local: Church offices
 Parsonage and/or Pastor-Parish Committee
 Chairpersons
 Ministers (sent to home address)
 District: Superintendent's office
 District Parsonage Committee Chairpersons

The Journal concludes this report in the proceedings with the following notation:

After various substitute motions and amendments, all of which were not accepted by the Conference, the report as a whole was adopted.¹⁷⁹

From this information, definite changes in the nature of ministry and clergy family life can be seen to have presented themselves. Most importantly, the issues of the parsonage system and private home ownership were raised in some form. The concluding statement of this chapter is an attempt to analyze the present shape of the questions regarding ministry, marriage and the parsonage system.

As United Methodists grew to understand the social meaning of redemption in the 1960s and early 1970s, the influences of this exposure did not allow a regression to personal piety, but a deepening of personal commitment, not only to a more authentic Christocentric personal faith, but to the Wesleyan notion of social works as the "fruits of faith." As in so many other times in the history of Methodism, the believer cannot escape either the prevenient grace of God, nor redemption's social responsibilities.

5. Present Views on Clergy Parsonage Life

The tension toward autonomy and yet responsibility for others makes itself known in the parsonage lifestyle which now more than ever is reaching some growing tensions with the often still prevalent expectations of a former time. The past ten years have seen an increasing number of divorces among the United Methodist clergy, many of them

¹⁷⁹Journal SCAC, 1976, p. 105.

caused by 1) the conflict of expectations from the many persons to whom they relate; 2) financial stress; and 3) erratic homelife patterns causing breakdowns in communication and loss of trust. In response to this, more and more clergy are placing their commitment to their families in a higher place among their priorities. The need for effective family life has never been greater.

Home life then has a claim on the church, especially among the clergy families, and many are responding with their own forms of growth and nurture. Among family needs are needs for privacy, authenticity, intimacy, autonomy resulting in deeper relatedness to significant others.

In the light of these facts, the rather rigid commitment to provided housing as the most effective solution to the problem of maintaining itineracy in most situations, seems disjunctive to the priorities and purposes of the church. Ministry to the community must involve some commitment to the community, and is made more effective by a visible commitment to stay in the community. The parsonage system by virtue of the fact that it enhances mobility also encourages short-term pastorates. This, in turn, often results in less than responsible planning of the local mission of the church. Trust relationships take time to evolve between ministers and congregation, and between the minister and the community of which he/she is to become a part, and an influence. Planning for local programming requires a very definite time for trust to

become established. It takes time to identify missional priorities on the local level, more time to develop programs and activities to meet these needs, and even more time to reach and equip persons for ministry to meet these needs. Such is the present task of ministry. A short-term pastorate of three to four years can be extremely disruptive to a church which seeks to move beyond its traditional ministries and into the community and its needs. When the minister has little or no monetary investment in the community in which he or she serves, the temptation to seek another appointment can be (and has been) strong.

Many ministers, in situations which are struggling with their identity as a congregation, are tempted to request a move at the end of the conference year. One wonders if their tenacity to the difficult tasks of ministry might not be improved if they had a financial stake in the community in which they serve. The difficult tasks of ministry in the formation of community require time and continued effort to accomplish. Ministers should be enabled to grow with their people in these situations, with the aid of their larger church connectionalism. Connectionalism should not be abused in the name of itineracy into becoming a method for avoiding real growth experiences for the local church by allowing ministers to move too easily.

Neither should the parsonage system force a minister to live in a house he doesn't like. Such a forced choice

can have effects on all the rest of the ministry in a community because the housing is so closely related to the very lifestyle of the minister and family. A coerced family does not make open family, nor does such coercion exemplify the Christian lifestyle. Servanthood to Christ is a chosen life-stance, as is the choice to be married. In order to be growth-producing and fulfilling, coercion in either sphere has no place.

The present option offered to ministers in the conference possibly can have a positive effect. It is a small move in a positive direction. However, the continuing notion that itineracy requires control even over the housing a minister chooses is an archaic notion. The requirement that all parties to such a choice have a dialogue about it forces a sense of dependency upon many otherwise quite capable ministers and families.

6. Concluding Statement

At the heart of the parsonage system question, although not all of it certainly, is the question of providing an equitable salary for the local ministry while maintaining other missional priorities. One wonders if the annual conference is not the real benefitter from the parsonage system, in that by keeping salaries low and by providing church-owned housing, and maintaining it, moneys which might support the local ministry more adequately are able to be spent elsewhere, to the ultimate disadvantage

of those clergy and families who spend their life in ministry. Even granted that the housing provided is far beyond what the minister could afford on his current salary, the disadvantage to these persons in their retirement equity (which most persons are able to do through their housing) is obviously unfair.

As long as ministers' salaries remain at the current low level in comparison with other professionals, or even middle management executives, the housing allowance option will have little real impact on the conference and local churches' ability to force the clergy and their families to accept provided housing with its temptations and obvious problems.

Perhaps there are a few isolated situations in which the provision of housing is the only way to maintain a viable ministry in a given situation. Somehow, in this case the connnectional system could be utilized more efficiently to meet these needs. Only in rare cases does the necessity for accepting a provided house in lieu of an adequate salary present itself in the Southern California area.

Further revisions of the itinerant process, and particularly the salary options, seem necessary if the church is serious about the freeing and equipping of the clergy family for authentic personhood and witness in the world. New parsonage standards are important and in some ways significant steps toward the freeing of clergy persons

to become themselves, and to be self-responsible human persons. The standards are, on the other hand, policies which encourage, by virtue of the very limitation of the freedoms they give, a comfortable kind of dependency. Such a dependency can lead to problems at retirement because no provision for housing has been made. More importantly, the necessity for such a dependency is largely unfounded, but will continue unless questioned.

Hopefully out of the current creative tension between the old and the new forms of ministry and lifestyle, an authenticating, relationally-oriented style of life for clergy and for congregation will emerge. Both clergy and laity can then discover in one another the redemptive call of Christ to mission.

In the next chapter, the theological understanding of the work of the church and the forms of authenticating ministry in the present historical moment are explored. The present crisis in ministerial lifestyle and function as they relate to the provided housing system now take focus in the light of a modern conception of the nature and work of the church.

Chapter III

THEOLOGICAL DIMENSIONS OF THE PROBLEM

A. THEOLOGICAL ISSUES OUTLINED

1. Defining Redemption

The purpose of this chapter is to explore the underlying theological dimensions of the parsonage system question, with particular emphasis on the effects of the system on the persons involved in it. This chapter explicates a theological setting in which to understand the nature of the effects of the parsonage system on persons.

In the preceding chapter, the various approaches to the mission of the church through several periods of history has been drawn in brief form alongside the marriage and ministry styles; these resulted in a particular type of parsonage life. The theological setting for the understanding of the present period as seen through the perspectives of certain modern theologians, is the task of the present chapter.

The history of the parsonage system's effects on persons involved shows that, as an adjunct to the Methodist itinerant system, the parsonage system has served several different purposes and many different types of situations with greater or lesser effectiveness. Throughout these

past periods, the redemptive mission of the church has moved from a "fleeing of the wrath" in Wesley's time to a community consciousness of the redeeming works of God in Jesus Christ in the world, in our time. To this present period the focus of this paper now turns.

In the present age, the church is called to speak a liberating word to those who remain chained to roles which bind them. The call to the church is to participate in the very life-blood of the world's becoming, to transform it--not toward perfection, but toward its full potential, its promise. The dialogical process that occurs with the full participation of the church in the world allows the church and the world to accomplish God's mission: the bringing of persons into wholeness with Him. Moltmann states of the church:

The Christian Church which follows Christ's mission to the world is engaged also in following Christ's service to the world. It has its nature as the body of the crucified and risen Christ only where in specific act of service it is obedient to its mission to the world. Its existence is completely bound to the fulfilling of its service. For this reason it is nothing of itself, but all that it is, it is in existing for others. It is the Church of God where it is the Church for the world.¹

This means specifically that the church is in the world and for the world as a "service of the world and work in the world as and where God wishes it and expects it."²

¹Jürgen Moltmann, Theology of Hope (New York: Harper & Row, 1965), p. 327.

²Ibid.

2. Taking on Responsibility

Most importantly this life in the world is lived in full humanness and, through centering on Jesus Christ, is given to the bringing about of full humanness in others, as well as oneself. It is a life of full participation in the world. Moltmann continues,

The Christian Church has not to serve mankind in order that this world may remain what it is, or may be preserved in the state in which it is, but in order that it may transform itself and become what it is promised to be.³

Yet the question of "what it is promised to be" must always remain an open question if there is to be hope. There is only the outpouring of Christ through persons in the bringing about of the world's wholeness.

These are twentieth-century words for the nature of redemption; redemption in this age is the "making whole," the bringing into unity and harmony, the whole person, the whole church, the whole world under the Lord of Reality, its Author, Redeemer and Affirmer. The mission of the church is the reconciliation of persons one to another and to their realities. This has both inward and outward manifestations. The community of believers throughout all history is invited to participate in the day-to-day humble work of Christ already at work in the world as Servant and as Son. Only through a rootedness in the Christ and participation in the life of the world will faith survive the pressures of

³Ibid.

contemporary life, and only in this way can the people of faith fulfill their destiny within the freedom of the age. The church, then, is the community of the faithful participants in the life of the world, bringing it to wholeness. Their witness must be, both gathered and scattered, inward and outward, to their encountered experience with Jesus Christ.

In all Christian history, redemption has been an encounter between Christ and persons in which transformation and healing are the marks. Redemption is the restoration to unity of what was broken by the rejection of relationship. It is the "right-wised" relationship. It is the relationship of mutual respect among persons, and it is much more. Redemption is the offered and accepted gift of restoration and caring among persons who are encountering one another in wholeness and openness. It is the offering of oneself with "the mind that was in Christ" to another, for the edification of the whole, even at the cost of the loss of self. Redemption is the accepted gift of love by the undeserving, which transforms both the giver and the receiver. At the heart of this matter is the affirmation that these inward and outward events are the work of Christ "reconciling the world to Himself." It is Christ taking form in the world, among us, here and now.

Redemption is both event and process. The cross stands at the center of the Christian life as the symbol of God's continuing ultimate concern for restoration of

relationship. A modern understanding of the redemptive act cannot simply be seen as event, but as a continuing process of encounters throughout personal and worldly existence as God confronts, encounters, reconciles and heals His creatures and His creation. It is process in that there is no single, "once in a lifetime" moment when Christ does the saving act, but there are many of these moments in the lives of persons when this occurs. Redemption is event in that these moments do occur in time, and experientially are perceived as significant encounters. Redemption is process in that no specific point in time need be perceived as the moment of the redeeming event; redemption has neither a specific point of beginning nor of ending.

So the change for us in understanding the nature of redemption is to recognize that redemption is an "in the world" event and process. The change addresses the understanding of the nature of redemption in the church; for the church is not the bastion of salvation, the model of perfect faith and hope, but it is the poured-out form of Christ and a calling of all persons to responsive and responsible action in the concrete situations of life.

In all of this, the incompleteness of the vision of humanity is evident if separated from a fundamental rootedness in the nature and work of Christ.

Those who seek to follow Jesus are not required to take his cross and death upon themselves, but they are to be aware that "God alone has done enough . . . for the

reconciling of the world" by coming to us as he did in Jesus.

But Jesus followers are called to take up their own crosses, which means that each of us has waiting for us in our lives a measure of suffering which we are called upon to assume in solidarity with all who suffer.

Whoever seeks no longer to push suffering off on others, whoever takes on suffering from others, such a person heals and spreads freedom and communicates peace to others.⁴

This involves a cutting across the lines of "like-minded association," and a willingness to identify freely with the poor and downtrodden. The strength to do this comes from prayer and meditation. The immersion of the self into the "Crucified One" through meditation and prayer until the self is lost, makes possible the finding of ourselves in the unfolding history of "God with us." "Meditation destroys the fetish we have made of activity."

Opening of oneself to God's presence is not always a peace-bringing process; it is often a painful confrontation and like the "refiner's fire." God's presence is not always comforting; in fact, the challenge to be with Him in the world remolds and transforms all who would answer His call to work and suffering. For we are brought face to face with ourselves as we really are and as we can be in Him, and we dare not escape the confrontation, lest we lose again the life in Him.

⁴Spurgeon M. Dunnam, "Suffer With the Underside of Humanity," United Methodist Reporter, Circuit West, VI, 4 (February 3, 1978), 3.

So, in approaching the nature of redemption, we are encountered with the formation of Christ in the world; we dare not avoid the enfleshment of the creating, restoring and transforming Christ-event/process. With Bonhoeffer, we are driven beyond asking His nature or the nature of His works, and are compelled to ask of Him, "Who are you?"

Dietrich Bonhoeffer approaches these questions with clarity. He states,

Jesus is the Christ present as the Crucified and Risen One. That is the first statement of christology. "Present" is to be understood in a temporal and spatial sense, hic et nunc. So it is part of the definition of the person. Both come together in the concept of the church.

Christ is present in the church as a person. That is the second christological definition.⁵ Only because Christ is present can we enquire of Him.⁵

In understanding the redemptive act of God in Christ, the believer is brought to ask, "How in our time is Christ present here?" In his answer, Bonhoeffer outlined three ways in which this personal presence is made known through the personal structure of Christ. These were in the Word and as the Word, in the Sacraments and as the Sacraments, and in the Community and as the Community. This present Christ is seen as pro me in all these relationships, and as such, as both God and man (seen as the classical Christian paradox) he stands for me, ontologically.⁶

⁵Dietrich Bonhoeffer, Christ the Center (New York: Harper & Row, 1966), p. 43.

⁶Ibid., p. 45.

That is, Christ can never be thought of in His being in Himself, but only in His relationship to me. That in turn means that Christ can only be conceived of existentially, viz. in the community.⁷

Also then, Christ is conceived of as being "there" in the community pro me. Luther's statement is true here, "So it is one thing if God is there and another if He is there for you." Bonhoeffer's Christology, at this time then, conceived that God was present in three ways in the pro me structure of Christ to the "new humanity."

1. Jesus Christ pro me is pioneer, head and first born of the brethren who follow him. . . . He is pro me as pioneer for the others.
2. Jesus Christ is for His brethren by standing in their place. Christ stands for His new humanity before God. But if that is the case He is the new humanity. He stands vicariously where mankind should stand, by virtue of His pro me structure. He is the community. Not only does He act for it, He is it, by going to the cross, bearing sin, and dying. So mankind is crucified, dies, and is judged in Him.
3. Because he acts as the new humanity, it is in Him, and He is in it. Because the new humanity is in Him, God is gracious towards it in Him.⁸

In terms of understanding the meaning of redemption, this theological explanation comes very close to describing the event in Wesley's life at Aldersgate: "I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me. . . ."⁹ Of course, Bonhoeffer is most aware that the whole of humanity is already justified

⁷Ibid., p. 47.

⁸Ibid., pp. 48-49.

⁹John Wesley, Journal, I (1853), 458-459.

through the work of God. Christ is standing as the new humanity before God and is judged acceptable and reconciled into freedom and sonship. For Christ is then, in being pro me, at "our center even when He stands on the periphery of our consciousness; He is our center even when Christian piety is forced to the periphery of our being."¹⁰

For Bonhoeffer, time only strengthened his belief in the Christological center of faith and redemption. Bonhoeffer in his later writings, cut away the "Churchly necessity of interpreting the religious premise" to life and in so doing radicalized even more sharply his doctrine of redemption and reconciliation in Christ. The question, "What does Christ really mean for us today?" is a question about the redeeming act of Christ in a religionless world. This is a much more serious question than in the earlier times of a churchly understanding of the community, for all life must be recognized as life in community already redeemed by Christ, and set free. This centering on the Christological foundations is one of the most important parts of the approach of Bonhoeffer, because throughout his radicalization of theology, even to the forms of "religionless Christianity," he never lost sight of the center of the Christ in community.¹¹ And this even when "the community" became the whole world.

¹⁰Bonhoeffer, p. 62.

¹¹William Kuhns, In Pursuit of Dietrich Bonhoeffer (Garden City, NY: Doubleday, 1967), pp. 161-163.

Ebeling states,

Really to grasp that reconciliation, to understand it thoroughly, to live it, to reckon with it in all its furthest implications, to make it expressible, communicable, to be able to express it liberatingly and redeemingly, that is the task which demands our being incessantly exercised by the question, what Christ really is for us today.¹²

In the later writings, Bonhoeffer further radicalized his stand on the temporal institutions from the previous christological doctrine already developed. He recognized in an increasing way over the years a growing power in the impact of Christ on man and on the world's institutions. His anthropology and his idea of the Lordship of Christ are both influenced by his thinking in these areas. Coming from the Incarnation was an anthropology which called on man to become the "one for others," which was man's most authentic being in Christ pro me. Christ's Lordship was the temporal consequence of the Incarnation, and if man is called to authenticity to be man before God, then so too, does the Lordship of Christ demand that societal institutions become themselves before God. This is particularly important for the focus of this paper.

Bonhoeffer writes,

The commandment of Jesus does indeed rule over Church, Family, culture and government; but it does so while at the same time setting each of these mandates free for the fulfillment of its own allotted functions.¹³

¹²Gerhard Ebeling, Word and Faith (Philadelphia: Westminster Press, 1963), p. 109.

¹³Dietrich Bonhoeffer, Ethics (New York: Macmillan, 1955), pp. 298-299. (Emphasis added.)

Further, Christ can be conceived of as the only truly liberating function. For only under Christ's Lordship is the freedom to be authentic the fulfillment of creation. This means, in part, the emancipation of institutions such as family and state to be themselves.

And it means the taking on of responsibility. In Ethics, Bonhoeffer states, "The structure of responsible life is conditioned by two factors; life is bound to man and to God and a man's own life is free."¹⁴ The meaning of this bond and this freedom becomes increasingly clear in the understanding of the nature of the life of authenticity and deputyship. The life of responsibility is the free life and the life for others.

Deputyship, and, therefore, also responsibility, lies only in the complete surrender of one's own life to the other man. Only the selfless man lives responsibly, and this means that only the selfless man lives.¹⁵

And this goes far in its implications for responsibility for the world, but it begins with the self. "No man can altogether escape responsibility, and this means that no man can avoid deputyship."¹⁶ Further, Bonhoeffer elucidates this with the following statements.

And, in fact, the concept of responsibility for oneself possesses a meaning only insofar as it refers to the responsibility which I bear with respect to myself as a man, that is to say, because I am a man. Responsibility for oneself is in truth responsibility with respect to the man and that means responsibility with respect to mankind.¹⁷

¹⁴Ibid., p. 224.

¹⁵Ibid., p. 225.

¹⁶Ibid.

¹⁷Ibid.

Living the life of deputyship is not an easy task, for it involves the centering of the responsible life on the concrete stage of life, and it demands at the center of life, the Christ, who is Lord and is the true man to be our Lord and center. Without this, the other man becomes the centering of our responsibility, not the deputyship toward the Christ for others. The absolutizing of the other man leads to abuses as bad as the absolutizing of our own ego. The absolutizing of "the other man" brings about arbitrary action which "makes a mock of the responsibility to God who in Jesus Christ is God of all men."¹⁸

The importance of the redemptive community's awareness of the nature and work of Christ as the center of faith cannot be understated. Christ is central; and an awareness of His working among the faithful as well as in the world is crucial if the church is to fulfill its nature and participate in the task of Christian redemption. If Christ is not at the center of the church's mission, those works it does in the world are done without directing faith.

Directing faith is that faith centered in Christ and centering our identity in Him. It occurs when we become

. . . aware of the presence of the resurrected Christ in the depths of our soul and experience His spiritual presence . . . Through communion with Jesus we understand our identity as one which is received from God--a freed and redeemed identity--and with

¹⁸Ibid., p. 226.

quiet certainty we can take our place and assume our responsibilities within the redeeming history of God with the world.¹⁹

So the Christian's identity is no longer directed by faith in the human organism, as is true of the humanist, but is directed from communion with the spiritual presence of Christ. While the church is called to bring the world to wholeness, it is the wholeness that emerges from a community of faithful persons aware of and centered in the outpouring love of Christ to the world.

Further, responsibility is essentially created and maintained in relation to other persons. The other persons are the essential direction of one's responsibility. Persons are not objects, but subjects, and "the other" seen as subject. To be sure in the concrete world of action and deputyship man has responsibility for things, but only insofar as they are directed toward persons. Values, causes, things in deputyship are once again directed toward man as they were in the Creation. It is

. . . abundantly clear that the highest values must be subservient to man. . . . The world of things attains to its full liberty and depth only when it is grasped in its original, essential and purposive relevance to the world of persons.²⁰

Of critical importance are the nature and limits of the responsible life for the person living in deputyship in the world. For the responsible person lives in a concrete time and place with concrete situations for which

¹⁹Dunnam, p. 3.

²⁰Bonhoeffer, Ethics, pp. 226-227.

he is responsible. There is no absolute mode for his conduct "established once for all," but only the choice to act for "the other," with the doing of the possible. The responsible man is in some ways dependent upon "the other," particularly as he determines the possibilities for his reality in the concrete moment. It is a sharing of responsibility. The responsible man's action is in a true sense, not determined by some abstract outside law, but determined by the reality of the concrete situation. It is in truth, "in accordance with reality."

Bonhoeffer states,

Our conclusion from this must be that action which is in accordance with Christ is action which is in accordance with reality. . . . Jesus Christ does not confront reality as one who is alien to it, but it is He who alone has borne and experienced the essence of the real in His own body, who has spoken from the standpoint of reality as no man on earth can do, who alone has fallen victim to no ideology, but who is truly the real one. . . .²¹

So in this, God comes to bound our actions, as does the neighbor. For our actions, as responsible persons are bounded, too, by the other's actions.

Responsibility differs from violence and exploitation precisely in the fact that it recognizes the other man as a responsible agent and indeed that it enables him to become conscious of his responsibility.²²

Because of the sharing of the responsibility for the concrete situation, ultimate responsibility, or absolute responsibility is not possible, for all responsibility is limited by the responsibility of the other person(s).

²¹Ibid., p. 230.

²²Ibid., p. 234.

The responsible life is also involved in the concrete time and place in the acceptance of guilt and the acceptance of freedom. There can be no freedom without the possibility of guilt. Yet responsibility places freedom and obedience in tension. For obedience without freedom is slavery, and freedom without obedience leads to "arbitrary self-will."²³ "Obedience knows what is good and does it, and freedom dares to act, and abandons to God the judgment of good and evil."²⁴ "The responsible man delivers up himself and his deed to God."²⁵

The importance of the choosing, responsible self takes on most significance in the determination of the calling to one's lifestyle. For both obedience and freedom are cornerstones; the obedience is to the Christ-center, the God-man and the "new humanity," who is committed to the other or others. There can be no responsible life without both freedom and obedience. The freedom is to the choices of the concrete situation; the obedience to the Lordship of Christ who is the "new man" before God. The claim of obedience in freedom makes possible the life of love concretely lived in the world. Thus, redemption comes from embracing this calling in the concrete time and place. The future is opened in the hope of new possibilities within the tension of freedom and obedience: in responsibility.²⁶

²³Ibid., p. 252.

²⁴Ibid., p. 253.

²⁵Ibid.

²⁶Ibid.

It is recognized by the author that Bonhoeffer lived in a different time and cultural setting than the present era. The church then in Germany was rather far removed from the world's concerns, and was more willing to remain apart from social and political concerns than the present church. The struggle of Bonhoeffer to bridge the church and world came in his later life in a hostile and alienated culture and political system. Today, the church as the community of the faithful cannot afford to be so isolated from the world, but neither can this involvement be seen as accommodation to the world. The confronting presence of God is not reserved for the individual; the community of the faithful is called into the world as God confronts and stands over against it. The obedient community is called to suffer the alienation of that faithful remnant whose life is centered in the incarnating Christ, both with those who suffer, and over against those persons and systems (political and cultural) who block and destroy the fulfillment of the promised wholeness and reconciliation of the world to itself and to Him who called it into being. The Christian is called to the nether side, the confronting presence, as well as to the comforting and healing presence.

3. Responsibility and Identity

Jürgen Moltmann speaks to the importance of the direction of the responsible life and to its relationship

with identity. For, in asking the question, "Who am I?," persons become aware of the nature of their existence and their purpose. Moltmann's answer to this, however, is most important and unique. Rather than allowing identity to determine purpose, he claims that out of mission emerges full humanness. And the question of identity takes on its ultimate significance.

Persons receive redemption in the claim and calling of God upon their lives, and this is a transforming experience, into a new personhood. Moltmann states,

. . . the question "What is Man?" . . . arises in specific form in the face of a surprising and specific divine call and commission . . . It arises at the point at which man in his life is charged with something impossible by the call of God . . . He learns what sort of man he should be but cannot be of himself. He learns what could be made out of him, but as far as he is concerned cannot be. The divine call places him at an insuperable distance from himself . . . and involves him in a change of identity.

Moses' question on the mountain, "Who am I that I should go to Pharaoh?" received a strange, but nevertheless uniquely meaningful answer, "I will be with thee." And this means that man's question "Who am I?" is not directly answered but becomes superfluous at the point where God guarantees his presence and his companionship on the path of life. "Fear not, and do not be afraid, for I am with you in all that you will do." Here then, man's question about himself is answered by God's communication of Himself to this man. "God with us, Immanuel," God with us, . . . this is here the answer to man's question about himself. Man is not really told who he is in fact basically, what he can and cannot do, a history is opened up to him into which God's promise will lead him in the future. A new possibility of being is opened up to him as a prospect, a prospect of being in community with God. . . . [Man] experiences his definition in his historical call; and if he trusts himself to it and forgets himself, he experiences himself in the story of God with Him. In a manner he . . . is

taken up into community with the God who not only challenges him, but is also ready to go with him or go before him.²⁷

Then the redemptive question is answered in that man is to become involved with God in the creation of His future, in trust and led on in hope of new possibilities, not by past accomplishments. Redemption comes not by telling persons who they are, but by pointing them toward the future(s) of what they can be in the history of God. "In his call man is given the prospect of a new ability to be."²⁸ So that by participating in the hope of the co-created future, persons come to a knowledge of themselves in the very history of the redeemed creation. Moltmann further states that the very call of God to man to participate in mission reveals the unfinished nature of man; man is revealed as not an "established being"; man is not finished yet, he is in the process of choosing and becoming, of forming the future, with God in the world. "Man has no subsistence in himself, but is always on the way toward something, and realizes himself in the light of some expected future whole."²⁹

Thus, redemption is not toward some form of perfectionism or some form of already revealed "heaven" or "hell," but redemption is the process of opening up persons toward

²⁷Jürgen Moltmann, Man (Philadelphia: Fortress Press, 1974), pp. 16-17. (Emphasis added.)

²⁸Moltmann, Theology of Hope, p. 285.

²⁹Ibid., p. 286.

their future possibilities of life. It is the liberation of persons from old forms of slavery, and the clear call to responsible action in the light of realities. It is the abandonment of childlike egocentrism, the attempts at satisfying the self at the expense of other's satisfaction, and the assuming of obedience to the Lordship of Christ, who gives freedom meaning in meeting the other's needs and in discovering through this the freedom which alone has meaning. Redemption is the call to obedience and freedom; to be wholly in tension in the here and now, in the concrete situation is to be the responsible man redeemed under the Lordship of Christ. Yet to this life some direction, some mission is essential if wholeness is to emerge with responsibility. So, redemption is the call to mission of the undeserving and unfinished person by the God who wills to "be with us." Wholeness is not finishedness, not perfection, but is in "being so that we may become"; and it is being in tension and in mission.

The feelings of futility at the humanly impossible task of remaining always in tension and in mission is answered not with condemnation from a perfectionistic God, but with the promise, "I will be with you." The failures of the mission are not eternally condemned, but are transformed into new potentialities for the future. Both the inward and outward expressions of abandonment, failure, and futility are overcome in the God who goes before, liberating the options, opening the way for an as-yet

unfinished future, suffering with persons in their failure and refining their discipleship and communion with Him.

Simple activity will not suffice to bring about redemption; a rootedness in the mission and awareness of Christ at work must also be present. Rootedness in this mission of God involves liberating activity which points beyond itself toward the yet unfinished future potentialities.

4. Wesley and the Contemporary Christian Community

One of the heritages of John Wesley that United Methodists share is the understanding of justification and works. The pardon is gained through the pre-existent grace of God, not through works.³⁰ And works have meaning only as "the fragrant offering" of gratitude to God for the gift of redemption. Yet, "faith without works is dead," because without man's response in obedience faith has lost its life,³¹ and exists only as the prevenient, universal, potential, redemptive force stirring within. Redemption, then and now, is a process of call and response. While the present theological statements about this process vary in scope and intent, the fact of the process is not new.

³⁰ Albert Outler (ed.), John Wesley (New York: Oxford University Press, 1964), pp. 126-129. Wesley's abridgment of Cramner's Homilies to be Read in Churches (Oxford: 1683), 5-35, 1864.

³¹ Ibid.

The process of redemption is not perfectionistic in modern thinking; it is open. For Wesley, "the spreading of Scriptural holiness" involved the understanding of the depraved man and the Christ who saves individuals who fall upon Him in order to "flee the wrath." Wesley understood that God's forgiveness was universal and that the Calvinistic doctrine of predestination had no place in the redemptive process,³² yet the only good in man came from God's prevenient grace moving toward justification, the first step in the redemptive process. God was seen as father, and the sinner was redeemed, and then called to work out his salvation according to the divine plan.³³

The community was set apart from the world, yet called to serve in the world in doing deeds of gratitude. In obedience to the will of God as revealed by the Scriptures and in the community of faith (the church set-apart), individuals went on to be sanctified through a faith-works process in which they were no longer tempted to sin.

Both Bonhoeffer's and Moltmann's understanding of the work of Christ and of mission opens up the notion that Christ is already in the world pouring out His caring through other faithful persons in the existential moment. Through them, and through others, He is working out the reconciliation of the world to God, in the here and now.

³²Outler, "Predestination Calmly Considered," in *ibid.*, pp. 448-449.

³³*Ibid.*

The Christian response is toward the fellow person, in the knowledge of his own and the other's responsibility in the concrete time and place. Redemption occurs as process in the here and now, as persons respond to the needs of others as well as themselves in the concrete reality of existential choices, under the Lordship of Christ.

Further, the Wesleyan notion that redemption took place in community is shared by these modern theologians. But the locus and purpose of the community in our time have been greatly transformed.

The locus of the community is now seen in the world participating, and not set apart to "flee the wrath" of God. The faithful person is called into the world in risk of losing his justification, and in risk of incurring guilt. The process of redemption is not a "going onward," but a process of being authentic to the concrete realities and by so doing becoming through mission, and becoming in the world as mission. Further, the free and obedient person now, too, confesses to being the mission at one with others in guilt and grace. So that the inward and outward dimensions of this radicalized notion remain foreground, the fact and process of redemption are not separated, but combined.

The purpose of the Wesleyan communities of faith was to enable a growth in grace, to encourage the process of sanctification in individuals, so that they might experience the "faith of a son." The societies were the

community of support for the beliefs and actions of their members in the world. The members of the societies did good works, to be sure, in the world, as a grateful response to God's having saved them, and as a witness to the world of God's power to save it. The societies were "set apart from the world" in order that persons within them might find their salvation outside the world, and then go into the world to save it. "Holiness unto God" meant obedience to the set-apart community's understanding of the Scriptural admonitions and commands. Often these were not particularly reality-oriented, but oriented to a more literalistic interpretation of ordinances written for another time and place. So the Methodist societies often developed rigidified modalities of growing in grace, although this was not as common as might be expected. In America, the purpose of the societies was (as Bishop McKendree reformed the traditional doctrine) "to reform the Continent by the spreading of Scriptural holiness."³⁴ Such an approach assumed a perfectionism which in some ways separated the world from the church, and the church from the world.

The present understanding of the missional priority of the church is found in the acceptance of the universal power of Christ to incarnate where and when He wills, and of our call to respond with him in the realities of the

³⁴Disciplines of the Methodist Episcopal Church (1824), pp. 4-9. See Bishop McKendree's statement.

present moment. To modern Christians this is a call to "become" by being in the world firmly rooted in the Lordship of Christ, risking ourselves for others, trusting in God's forgiveness, when we err. Such a faith, based in the call of God through the world and to the world, gives our lives meaning and identity as we participate in the on-going mission of the Incarnating Christ in the world. Such a process is not to lead us toward "other-worldly" rewards or toward spiritual perfection. The present redemptive process gives ultimate meaning to the here and now as we humans share the redemptive word through our being for others in the world with Jesus Christ.

The obvious consequence of such an understanding of the redemptive process is that the role of the minister is not then one of perfectionistic example. It is not the calling of sinners from the world. It is not the saving of the society by perfectionistically conceived and applied standards and methods. The movement is from ministry to the "set-apart" faithful toward the ministry to the world. As such, the task of ministry changes and with it the role of the clergy marriage as well.

5. The Vocational Task of Ministry

Traditionally, the task of ministry was the task of preaching among Methodists of an earlier era. Coupled with this was the task of organizing classes of persons who would assist one another toward growth through the confronting

and nurturing processes of the class meeting, worship experience, and oversight of growth through the use of close community sanctions of propriety. In the early days, this was shared with lay members as they were class leaders, exhorters, lay preachers. The primary American Methodist preacher's task was the evangelistic preaching for the conviction and conversion of sinners in the Sunday worship and the camp meeting.³⁵

The unseating and settling of the circuit rider also marked the decline of the layman from the ministerial functions of the church. The ministry was captured by the clergy. Colin Williams states that "it was amazing however, how quickly the laymen acquiesced in the switch of power."³⁶ Since that time, the ministry has changed dramatically. The present time has seen the return in many ways of the ministry to the laity in the church, but only partially. In some very important ways, the church, through its captive ministry, has separated itself from the world. The calling of God toward responsibility in the world crosses the boundaries set up by the church between secular and sacred, and, in fact, obliterates them so that participation in the world is the task of ministry. And the ministry

³⁵Frederick A. Norwood, "The Americanization of the Wesleyan Itinerant," in Gerald O. McCulloch (ed.), The Ministry in the Methodist Heritage (Nashville: Dept. of Ministerial Education, Methodist Church, 1960), pp. 38-39.

³⁶Colin Williams, "Ministry and the Methodist Heritage" (address to the School of Theology at Claremont, October 18, 1976).

belongs to every person. Such participation is the mark of ministry as opposed to the former separation of function. The "man come of age" has the task of being there with Christ for the other, speaking the penultimate word, so that the Christ in the world can speak the ultimate word with clarity and force. The ultimate word is spoken as Christ pours Himself out through persons one to another. The equipping of persons for this task is the mission of ministry.

For the equipping of the saints the church has certain special offices, the proclamation of the word, preaching, and the administration of the sacraments. But these are not the essence of ministry; they are the servants, present only for the equipping of the saints. They are present for the equipping of the "whole laos for ministry."³⁷

The givenness of Christ through the word, the sacraments and the community is the unique gift that the church has to equip the saints. That is not to say that these gifts are all the church has to equip the saints, but the celebration of Christ's presence in the world occurs within the church in these special ways.

The equipping of the saints involves not just the obviously, socially redemptive activity of bringing about social welfare and justice in the world where Christ is

³⁷Ibid.

suffering in others' injustice. It also involves the telling of the story of God's love. This is a unique task of ministry in the church for equipping the saints; they must know the story of the presence of Christ in the center of history, and in the center of their personal and communal lives. "The Word and Sacraments are simply ways of telling the story," says Colin Williams.³⁸ They are unique to the believer, and in their way they participate in the presence of Christ in the here and now. For they are given and revealed into that here and now experience.

Also given is the sense of Christ present as community in the church. This, too, is a part of the equipping of the saints for ministry. It is not all, but the making known the actual presence of Christ in the world is the primary task of all related ministry(s) in the world for others. The making known of the presence of Christ in the community is not to be, nor can it be, a direct reflection of the gospel. The witness which we make to ourselves and others in the community springs from faithfulness to the poured-out presence of Christ in the concrete realities of the present choices, and not from some perfectionistic ideal of the Christian life. The Christian come of age is to be equipped to become authentically human as participant in the world's suffering with Christ in the center of his

³⁸ Ibid.

existence. The world, therefore, should see the struggle which authentic responsible humanness requires. Such a witness speaks clearly the truth of the present Christ reconciling the world.

In the "new humanity," the process of equipping the saints begins with and ends with the participation with the saints in equality. There is no exemplary set-apartness for the "equipper," for as the present Christ is made known, the barriers between persons fall, so that the unity of deputyship, the taking on of responsibility and guilt, being for "the other" become the marks of the church. The sharing of exemplary functions of the community is not the sole responsibility of the clergy; in fact, in Christ's presence in the world, the world then is called to the "stage" and with it the "new humanity" in the present Christ in community, and God as the audience accepts it through Him to become what it is and what it will be.

The equipping of the saints involves the authenticity of humanness in community. It assumes the responsibility of the other as well as of oneself. The ordained ministry, too, is called to authenticity both as persons and as vocation.

As person and vocation are tied to authenticity, the task of equipping involves authentic responses to persons, and authentic responses to priorities involving persons and things, systems and values. The needs of persons determine the use and value of things. Things take

on value as they are needed to insure the "becoming whole" of persons, and the reconciliation of persons one to another and to God. In the community the exemplary mark of ministry is the response toward the other's need.

Responsible ministry involves the liberating of those persons whose needs are not being met, whose choices are limited by debilitating separations from relationships with others. Responsible ministry is participation in the world as a human person with a sense of worth which comes from accepting the gift of the love of God in Jesus Christ personally. Continuing to be open to life's encounters, self-respect emerges out of the mission to others, through faithfulness to the calling. But most importantly, such authenticity of ministry is made known through the acceptance of full responsibility for one's own needs and gifts. The responsible ministry is in tension between obedience and freedom, and the living on the boundary between these is the task of life itself in the "new humanity" and this through openness to "Christ encounters" and centering of life upon Him.

A corollary to this is the task of ministry to one's own family. The professional ministry has an especially difficult task of taking the tension of freedom and obedience and of synthesizing a life of responsibility. It is to assert that with the change of the roles of the ministry, the function and roles of family life also change.

6. The Clergy Family and the Practice of Ministry

Authentic ministry in our period is the task of pouring out of oneself for others, in order to equip them to serve still others; it is the task of using all available skills to bring about a sense of the urgency of the mission of redemption in the world. In the previous discussion of the focus of such a ministry, Bonhoeffer asserts that ministry in the world occurs where one feels the need to be greatest in the concrete situation. The "being for others" is to occur where one is, as well as where one feels called to be.

In I Timothy 5:7-8, Paul instructs the young man on the appropriate Christian priorities in the faith as regarded families. Many of the younger members of the new churches had deserted their family responsibilities, claiming that they were interfering with their being faithful to their religious practice. Paul reproaches them with this statement,

Command this, so that they may be without reproach.
⁸If anyone does not provide for his relatives, and especially his own family, he has disowned that faith and is worse than an unbeliever.³⁹

This passage and its context show the nature of the problem for the professional ministry and the fact that it is not a new problem. For many in early Methodism, as in the first century church, the care of family was regarded

³⁹I Timothy 5:7-8 (RSV).

as interfering with ministry. The solution of Asbury was to discourage it for the sake of the "spread of Scriptural Holiness."

In the latter periods, the necessity of marriage to the ministry by virtue of the need for the perfectionistic moral example of family life provided by the clergy family reflected a reversal of the priorities and the transforming of clergy marriage into a function of ministry. Marriage was, in a sense, the "captive" of ministry; it was not free to be itself. The "pouring out for others" in this later period surely occurred, and the definition of ministry was preserved, but what of the integrity of marriage? In many instances where the ministry and marriage came to conflict, the ministry came first. This meant that congregational needs often came before family needs. It meant that exemplary perfection, an idea and value, came before the persons involved, namely the clergyman, his wife and family.

The times and places for ministry, as well as the perfectionistic, idealistic morality, trapped the clergypersons and their congregations into unrealistic expectations.

Only in the new age, in the "new humanity" can family life among the clergy find its transformation. This is so because the mission and calling of the ministry is toward authenticity and concrete reality. The minister is more free to show the struggles of his family, and most

important, to present his needs and his family's needs to others, assuming their responsibility and his will meet at the point of "needs-being-met." Authenticating clergy and families will not ask special favors; they must be allowed to fully participate in the life of the community as equals in the "needs-meeting process."

Their exemplary function is not one of holding up ideals, but of Christ-centered response and choice in the reality of the moment. It is a move from the parenting role of fatherly punishment and benevolence, to the mutually respecting role of "meeting," and encountering life together as adults. This is the mutuality of the Christian "man come of age."

The "new humanity" means for clergypersons and their families the opportunity to fully participate in the community and in the larger world authentically in Christ. Yet, it is more than an opportunity. The redemption of the clergypersons and their families is involved. If, in some way, this process is cut off, abridged, or denied, clergypersons and their families have no claim to the authenticating life in Christ in the community. So, theologically, they are outside the gate, and stand in need of the confronting and healing word of Christ as he calls them into mission. The critical point is that the radical nature of the Christ in the world and the calling of the Christ to community in the world demands that response that affirms life as it is, and as it can

be reconciled in Jesus Christ. If the options of hope are cut off, or they are damaged by the very structure designed for mission in the world, that structure stands in need of realignment in the building of the New World under Christ's Lordship.

Marriage and family, too, can be seen in Jesus Christ as a calling of persons to authenticity. Clergy marriage is also called into authenticity. Now, the clergy family can take on a position of consequence vis-à-vis the churchly ministry.

The clergy family's needs are important in their own right for the redemption of one another as well as those beyond the family boundaries. It would seem that the concrete situation would determine in many cases the priority in which they worked out the meeting of these needs, but the clergy family's responsibility to meet them is to be seen as a matter of their own authentication and growth, as part of the redemptive process.

B. CONCERNS RAISED ABOUT THE PARSONAGE SYSTEM

The parsonage system of the Methodist Church brings with it to the present historical moment certain problems. Basically, the system is a design for housing the pastor and his family. The most-used argument for its continuance is that it makes the task of "entering upon the new work, and leaving the old, easier and less complicated." It is,

therefore, an adjunct to the itinerant system of appointments, and its proponents rightly argue that any change in the system will have effects upon the ease with which changes in the appointments can be made. In fact, the system does make moving easier for the itinerant pastor in many ways. There is no looking for a home in the new community. There is no question of personal taste and desire in housing choice. Many good homes do exist throughout the conferences for the pastors. The newly established parsonage standards and implementation of them, if carried out, will open some options not previously had by pastors. Yet some basic issues remain unresolved.

First, and most important, is the "principal issue" of the necessity of a different system of housing for ministers in society than for other persons. In former times, with the parsonage located close to the church, it became an extension of the church in many ways, and as such clouded the line which separated the minister's private life from his professional life as a minister. In situations where this situation still exists, the need for change is critical; the minister, if he and his family are to be fully participating in the world, need the autonomy which housing away from the church building affords. In many of the cases across the conference, this problem has been recognized and solved. The need for the parsonage for the convenience of the church (as employer), still

continues to be the prevailing argument given to the Internal Revenue Service for the special allowance given to ministers for their housing. So, for all but Social Security payments, the housing exclusion is a benefit of living for the church's convenience. The argument for the need for the movement of ministers, and the convenience of provided housing, seems weak at best, when viewed from the theological position which speaks of the equipping of the saints as the equipping of others by responsibly acting in the world as fully responsible persons.

This is so because in former times persons did not move with the rapidity that they do now, but with the rise of mobility among the population, ministers, on the average, move about as often, if not less often, than others. To provide housing on the premise that it preserves itineracy in its present form, is a fallacy. Further, the provision of housing does not allow ministers to fully appreciate the impact which moving has upon their parishioners who must move for the convenience of their companies. They can, in many ways then, have no identification with this major family crisis in American culture, and possibly, then, are unable to effectively minister to it. The minister's situation seems much more like that of the Armed Services officers who live in provided housing and never fully identify with their communities. They simply "march through." This is a real danger for the itinerant ministry; ministers and their families are called both by

profession and by Christian discipleship to fully participate in the life of the community, to identify with the world where Christ is at work. The incarnation and the Lordship of Christ call all Christians to this mission and hope.

The "new humanity" in Christ is a calling to incarnate in the community. This means to be present for others. In the identification with concrete reality, ministers and families can and will find their own redemption in mission, if they do not see themselves simply as "passing through." Persons in the "new humanity" become by being present in the here and now. To the degree that the parsonage family feels disidentified with the community, set apart from it, it is denied participation in the redemptive process. Provided housing promotes such disidentification, because the process of home selection, if not ownership, reflects some tangible investment in the life of the community being served. It is a witness to the community of such identification and of fuller participation.

A simple concrete example will illustrate this. The paying of property taxes which support school systems in a community is a way of fully participating in the life of that community and in its future. Speaking from the standpoint of a concerned participant in matters of school policy (busing and integration, for example) has more impact if the minister has a stake in the life of the community by virtue of paying equal taxes. In this instance,

which is a real example, the not paying of taxes rather severely hampers the effects of the voices for humanization raised by Methodist ministers; they do not have to financially support their proposals for human justice, opponents say. The concrete participating witness is missing.

Another issue related to the need for the system is that of its effect upon the local congregation. In many instances, the parsonage was seen as a gift in addition to the salary paid to the minister, so much so that the new housing standards cautioned against this error of perception, and admonished the congregation to recognize the parsonage as a part of the total salary picture, and not a gift or an extra. The concrete result of this is misunderstanding on the part of the laypersons, or at least possible confusion regarding what a reasonable salary and benefits for the pastor should be. With the separate provision for auto allowances, utilities allowances and parsonage allowances (including repairs), often the salary structure which results is problematical at best. The net result is a separate understanding of what the minister needs as opposed to what a congregational member needs for sustenance. The problem of full participation in the world again arises on both sides of the salary equation. The minister, if denied the responsibilities of freedom and obedience in this situation, cannot make a strong witness to it. He and his needs are

set apart. With the new humanity in Christ, such separations are obliterated and the ministry is called to responsibility in front of his fellows, assuming its adulthood, and hopes for the future. In this instance, mature responsibility demands equality in treatment without special privileges if full participation is to be a witness to the involved Christ in the world. If provided housing as a system prevents this witness, it is standing in the path of the church's redemptive mission to and in the world.

In these many ways, the need for a provided housing system for ministers must be placed over against the costs in theological terms for the continuance of such a system.

One of the major issues raised is the present need to place such a high value on "keeping everything moving as fast as possible." Certainly, the need for a renewed and alive community is needed now as never before. The question remains as to how this can best be accomplished. With ministers moving at the same rate as the lay persons in the society, the physical aspects of the itinerant principle do not seem as important as in previous periods in history. Does the "equipping of the saints" involve the same issues and processes as in former times? If radical identification and concern for others in a concrete situation is the touchstone for effective ministry, the need to provide an adequate means of doing that mission to persons comes before any "value, principle or

idea," including the time-honored provided housing for the itinerant ministry.

The basic issue involved in the life of the minister's family is that, too, of authenticity and full participation in the life of the community. The same ministerial issues raised for the ministers in their relationships with the others for whom they are caring, apply to the spouse and family as they are participants in the community. If the provided housing system causes some form of separation of identity with the community or an unnatural pressure within it, such a system blocks the redemptive mission to that degree. If persons involved feel that they cannot be responsible for those aspects of their lives that others are as adults in the community in the concrete situation of parsonage life and family life, the system stands in the way of full personhood.

One of the most important issues to come from the Nairobi Conference of the World Council of Churches in 1975 was that of evangelism "to the whole world." Mortimer Arias, Bishop, in his address November 23, spoke eloquently to the need for keeping the mission of the church, the redemption of persons to their full humanness, in sharp focus. And, moreover, in the midst of calling the council to a fuller understanding of the world-wide mission of the church and to the necessity for the full humanization of man as the mission, Arias placed priorities in order with this statement:

We all know the most difficult place in which to evangelize is our own home. Because at home they know us as we really are, inside and out. We must begin by accepting our vulnerability. . . . ⁴⁰

The call to mission is a call to the disclosure of one's vulnerabilities, and one's weaknesses. Certainly, the minister's home is such a place in Methodism. When the clergyperson acts to meet familial needs openly and realistically, such action is an effective missional witness to the community of responsible faith. The effect of such action can be felt both within and without the parsonage that is, or has been, trapped in the "perfectionistic fishbowl" as a liberating and reconciling ministry of responsibility. In the freeing of the clergy and his family to full personhood, the church will be risking the disclosure of its vulnerability of maintaining rigid practices to the world, and perhaps that is the cause for resistance to the needed change. But the Psalmist's words, "My strength is made perfect in weakness," in revealing and exposing vulnerabilities applies here. Such an exposure of, and dealing with the problem of the unnecessary "set-apartness" of the minister and his family can reconcile and bring to full redemption and responsibility the whole church.

Finally, one of the concerns which emerges from the study of the theological dimensions of the provided housing

⁴⁰Mortimer Arias, "Report to the Fifth Assembly World Council of Churches" (Nairobi, Kenya: 1975), p. 10 (mimeographed).

problem is the concern whether such a problem is theological in nature at all. In brief, "Why use such big guns on such a small issue?"

First, the problem of provided housing for ministers has a long and useful history in the mission of the church. Any understanding of this mission of the church which calls for institutional change in any system will face resistance in geometric proportion to the length of time it has been an established part of the system. The parsonage system has been a part of Methodism for 177 years, quite long enough to have "tenure" and a certain air of "the sacred" about it, although, originally, it was a very temporal and practical arrangement making possible the meeting of prior missional needs. The theological approach to the problem, for one thing, lays bare this fact and resets the priorities; in the redemptive mission of the church, full participation in the light of reality unequivocally places persons before ideas or values or systems.

Secondly, the parsonage system is tied to the institution of itineracy--another venerable and fundamental feature of Methodism. Therefore, any purely "practical dollars and cents approach" to the reform of the parsonage system remains as partial as the same heard of argument for it. At all costs, Methodism will retain itineracy in some form, it seems. However, itineracy has changed over the years, and it has been able to serve Methodism well in its new forms. The movement of the conference, or lack of

it, in Southern California in the last few years is illustrative of the massive resistance that the threat of the loss of itineracy has on the changing of any feature of the appointive system. The reluctance of the conference to change its rules to allow for an optional housing allowance in certain cases shows the investment the church has in the appointive power. But the fact of a supposed threat to itineracy remains. The theological approach of this section is needed to show that the reason for itineracy--the most efficient redemption of the most persons--is being threatened by the fact that the parsonage system, as a part of it, can and often does hinder the redemptive process. It is designed to foster.

Finally, and most important in terms of the future, the firm theological footing in approaching the parsonage question is needed in order that a redemptive calling of Christians to worldly responsibility can include the clergy and their families in all aspects including the concrete ones. Such is the nature of authentic witness. For only in such a move is there really hope for the institutional church to be wholly a part of the incarnational process in society with full effectiveness. The consistency of faith and practice is one of the most powerful witnesses the church possesses, in order that "every knee should bow and every tongue confess that Jesus Christ is Lord," now and in the opened future.

Chapter IV

PSYCHOLOGICAL DIMENSIONS OF THE PROBLEM

A. PSYCHOLOGICAL ISSUES OUTLINED

The purpose of this chapter is to explore some of the psychological dimensions of the issues involved in the parsonage system as it affects the perceived sense of "becoming" of ministers and spouses in Southern California Methodism. The importance and specialized use of the term "becoming" makes imperative its formal definition here. In this context, "becoming" participates in both the theological and psychological lines of inquiry and binds them together. Because of its normative theological roots, the definition of becoming ties together the lines of inquiry into a more meaningful whole, and therefore its formal definition is the first task of this chapter.

Following this task, the chapter will briefly present a view of Maslow's needs hierarchies as they apply to the present question. They form the basis for the psychological line of inquiry. The work of the social psychologists will enhance and make specific the more specific problems of the parsonage system question in the next section. Lewis et al.'s multi-dimensional family study will further draw the problem into focus, particularly

in reference to the relationship between spousal satisfaction as it interfaces with vocational satisfaction. A final section outlines the problem in toto from this line of inquiry, and proposes some possibilities for positive change.

1. Defining "Becoming"

As stated previously, the term "becoming" participates in both the theological and psychological lines of inquiry and binds them together. However, the term as used in this context is basically theological; that is, its use in this paper begins with the theological rather than the psychological premises. As such, it participates in the redemptive action of Christ in the world, reconciling it to Himself. In this context "becoming" denotes the redemptive work of Christ in the world and in individuals, bringing them to their true being: to authenticity. Becoming is a process through which persons are made whole. Through it, persons realize themselves for who they are, and are authentically engaged in taking responsibility for their choices in responding to their life-situations. The responsible person (using Bonhoeffer's definition in the preceding section) is one for others in the world, making responsive choices based on the reality of Christ's presence. Thus, "becoming" is a part of the redemptive process, and an act of faith.

Humanistic psychology and theology are bound in tension over the issue of the Christ-formation process as it occurs in and through persons in the world. Theologically Jürgen Moltmann approaches this crucial issue with the following statement:

What is really new in the New Testament, and is repugnant to any form of humanism is in fact the recognition of true God and true Man in the Crucified Jesus. . . . Compared to the Greek ideal for man of the good and the beautiful, the exact opposite is to be found in Jesus.¹

The difference in this conception of God in the person of Jesus is the subjugation of ideals, and the radicalization of the effects of the infinitely accepting love of God upon the lives of persons. Such love is the basis of hope in the face of apparently hopeless circumstances and conditions. For in the person of Jesus, ideals are subjugated to mission and redemption, through identification with all of life. Jesus transcended the search for the good and the beautiful life and the ideal man by going to the lowest and vilest in humanity and accepting it. Through holistic participation with humanity, God revealed Himself as human. Moltmann continues,

He did not preach and live out a new ideal of the good or the just man, but brought the Gospel of the coming kingdom of God to the poor, sat at table with sinners . . . healed the sick . . . called blessed the poor, the mourning, those that wept and the hungry:

¹Jürgen Moltmann, Man (Philadelphia: Fortress Press, 1974), p. 18.

"for theirs is the Kingdom of Heaven . . . The Son of Man is he who sees himself in the possessed, in that he drives out demons."²

The infinitely accepting love of God for persons transcends all ideals and is the mission call to the world. Persons caught up in the seeking of the Kingdom of God in the world with the Christ, through identification with Him in the world's "becoming" find their identity in mission. Thus, in these statements the break and the bond with modern humanistic psychology is explicated. The definition of "becoming" begins and is transformed by the call of Christ to all persons and institutions that are made aware of His presence. The tenets of psychology are also a part of the present understanding the nature of "becoming," yet they are only partial tools in understanding and recognizing the process. Any understanding of "actualization" or "authentication" which does not ground its tenets in the incarnational and radical action of Christ is both inaccurate and incomplete. Through identification with the whole person, God in Jesus made known the depth of His reconciling love and the nature of His call to persons for the bringing of the Kingdom.

Man is revealed as being accepted and loved by God in the manner of Jesus, and God is revealed through him as this human God.³

Such an identification with the whole person in an accepting and empowering relationship transcends the Greek

²Ibid., pp. 18-19.

³Ibid.

ideals of the humanists' conceptions of wholeness and becoming. Such accepting love, as the basis for healing and empowering and authenticating, transforms ideals of the good and the beautiful. Such transformation in this accepting love is the foundation of all relationships that claim transforming power; and all ideals become parts of a gestalt aimed toward, and integrated into it.

Psychologically, "becoming" has been a part of the therapeutic language for a long time. Rogers approaches from a humanist standpoint the definition expressed above with these words,

It seems to mean that the individual moves toward being, knowingly and acceptingly, the process which he inwardly and actually is. He moves away from being what he is not, from being a facade. He is not trying to be more than he is, with attendant feelings of insecurity or bombastic defensiveness. He is not trying to be less than he is, with attendant feelings of guilt or self-depreciation. He is increasingly listening to the deepest recesses of his physiological and emotional being, and finds himself increasingly willing to be, with greater accuracy and depth, that self which he most truly is.⁴

With Carl Rogers, these words describe the nature of becoming whole. Although borrowed from Kierkegaard, they reflect a close outward appearance to the redemptive process described above. One of the most notable additions to understanding added by the psychologists is the fact of growth into wholeness as a part of the inherent life-process. This means that whatever or whoever is under discussion is in process, and not finished yet. "Becoming" implies

⁴Carl Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), p. 176.

participation in the present as the means toward which the future is faced, and hope for it engendered.

In some ways the term is related to "actualization" as used by Maslow and Shostrom, among others. One of the problems of using the term "actualization" in the present context is the implied sense of goal-orientation. If "actualization" were applied to Wesleyan categories of redemption (prevenient, justifying, sanctifying, perfecting grace), a very close correlation might result, because of the then-accepted and clearly drawn outward expectations of behavior and attitude. However, "to become what one truly is" implies, at least, that there is a uniqueness to individual becoming. Further, "actualization," as used by Shostrom at least is based upon certain ideals.⁵ However, both theologians and psychologists realize the fact of "processual" becoming; that means that persons become authentic by means of a process of interactions within themselves and between themselves and their environment. The process of growth toward becoming authentic and whole begins with conception and does not end until death. However, it may be hampered or stultified by inward and outward trauma. In the "actualization" process, the person is assumed to be perfect in essence, and only needs to be allowed to be nurtured into reality from potential. Thus, life as "the journey" is seen as process toward perfection

⁵Everett Shostrom, Actualizing Therapy (San Diego: EDITS, 1976), pp. 276-279.

of what once was already ordained at creation. Actualization is the bringing into existence what already exists in potentiality in essence. "Oak trees from little acorns grow" typifies the process. Everything that is needed for full potentiality is assumed to be present in the seed, in potentiality.⁶

Both "actualization" and "becoming" as used in this case, have as part of their definition an openness toward the future, in which persons can change. Both terms acknowledge the situational reality, and the personal/societal response to it as the ground on which judgment is made concerning mental health or illness.

Another aspect of the process of "becoming" which "actualizing" explicates is that of intra-personal integration of the emotional, intellectual and somatic facets of personhood around a functional whole, a core or hub, labeled the "self." Involved in this is the understanding of personal growth through the taking of responsibility for oneself. The actualizing person is in process of becoming more real to himself and to others, and more effective in appropriately responding to the surrounding realities. The process of actualization is the process of becoming real and effective. It is the open-ended process of the realization of potentiality. Such a growing congruence of inward and outward response-ability leads to

⁶Ibid., p. 278.

a growing sense of effectiveness in becoming responsive and responsible to situations in the real world and within the self in the here and now. Such a reality-oriented person-in-process experiences a sense of authenticity: being one who is in a given moment and place. The process can be called one of authentication, becoming authentic, especially as this relates to the growing ability to choose one's responses to life-situations appropriately.⁷

These terms, "becoming," actualization, and authentication, form a gestalt when placed into the context of the above-outlined understanding of redemption. A responsible understanding of the redemptive process accounts for the very concrete realities of the worldly situations in which persons are involved. Redemption is not an other-worldly event, but is rooted in the person's whole field of concrete situations and relationships.

And with this understanding actualization and redemption meet, and the process of authentication takes its proper place as persons actualize through missional participation.

Moltmann prioritizes and integrates this understanding well with the following:

In this crucified Jesus men have again and again been able to see themselves in the course of history. They have given up their illusions about themselves, and found in His wounds their own wounds, and in His

⁷Ibid.

loneliness their own loneliness. They have also lost their resignation and given up their own well-justified despair about themselves, because they have found in his solidarity with their misery the humanity of God, and a life which takes away from them shame, anxiety, and self-accusation.⁸

Placed within this context, "becoming" involves the process of wholly accepting and being accepted by the community. Within this context such acceptance and accepting is a redemptive act for all persons involved. In order to fully "become" requires a kind of new relationship to others; it requires full participation in the life of the world and in the life of faith in the world. Such participation has redemptive effect and power for all persons who risk it.

Thus, in coming to define the nature of "becoming," the relationship of redemption to actualization emerges, and with it the consequent dialogue between theology and humanistic psychology. The process of actualization has force only within the larger context of theology, wherein the humanistic values and ideals find focus and ultimate meaning in the incarnational love and mission revealed in Jesus Christ. Without the underlying foundation, the humanistic understanding of personal integration is partial.

Yet, to dismiss the significance of the contribution of humanistic psychology in understanding the redemptive process would also be only a partial approach, because the psychologists provide theoretical and clinical

⁸Moltmann, p. 18.

tools for sharpening concepts and enabling both inward and outward processes of "becoming." The dialogue, then, is seen as an enriching experience for persons who would seek faith and knowledge together. The tools of the social sciences, if used within this context, allow some measurement of the situations in the world under study. Used by themselves they are partial, but used within the larger context and included in a more comprehensive orientation, they can inform and direct the discussion. Such is the case here. Actualization is not to be understood as the same as redemption, but as an indicator of the process of personal and marital "becoming."

With this understanding then it is appropriate to turn to the explication of the theories of Maslow, Shostrom and others in the social sciences as their thought illuminates the psychological issues involved in the parsonage system question.

2. Actualization in Maslow's Thought

Throughout Maslow's thought, the fundamental principle of the growth of persons through the meeting of specific needs predominates. In the meeting of these needs, persons come to an ever fuller realization of their potentiality as human. While granting that man is the most malleable of all creatures, Maslow states that certain needs are fundamental to becoming human. These are needs which can only be met from the outside. When these

needs are met they restore health and provide the foundation for the next hierarchy of needs to emerge. Maslow delineates these "need-hierarchies" into certain categories, which are roughly dependent upon the next lowest one for their emergence: they are in sequence. Maslow says that if any one of these basic "deficiency needs" is threatened seriously, the person tends to devote great energies to seeing that the threat is removed and the need is fulfilled. The needs are important to note for purposes of this study because they are concerned with the survival needs of persons and are considered fundamental to any kind of actualization and growth toward wholeness. The lack of these basic needs in most persons causes a serious regression (Maslow defines it as an unhealthy regression), until they are met, and a balance is restored.

If the existence of, or maintenance of, the personage system interferes with, or threatens in any way the meeting of these basic needs, it is seriously damaging the development and growth of persons; it is prohibiting their growth in the areas of actualization.

Maslow postulates the following as the basic hierarchy of deficiency (D-) needs.

1. The physiological needs are defined in terms of food and shelter. They are the preservation needs of all humans. Without the meeting of food and water needs, all resources of the individual are turned ultimately

toward meeting them at the expense of all higher needs-meeting activities.

2. Safety needs are the next hierarchy of needs to emerge. Maslow uses the following words to describe them:

. . . we may categorize [them] roughly as the safety needs (security; stability; dependency; protection; freedom from fear, from anxiety and chaos; need for structure order, law limits; strength in the protector; and so on).⁹

The organism may, just as with the physiological needs, be dominated by the desire to meet them. Just as the child needs a structured and organized world rather than an unorganized and unstructured one, to some minimal degree, so do adults. Maslow states,

. . . the average adult in our society generally prefers a safe orderly predictable lawful, organized world, which he can count on and in which unexpected, unmanageable chaotic or other dangerous things do not happen, and in which, in any case he has powerful parents as protectors who shield him from harm.¹⁰

Usually in normal times the need for safety is met and does not emerge to dominate the organism, but in times of war and epidemic disease, natural catastrophies, social disorganization, and other chronically bad situations, it does emerge.

Such a need should not be construed to mean the same as the "basic anxiety" which many adults experience, and about which Karen Horney has written in The Neurotic Personality in Our Time. Maslow states that "the neurosis

⁹Abraham Maslow, Motivation and Personality (New York: Harper & Row, 1954), p. 39.

¹⁰Ibid., p. 41.

in which the search for safety takes its clearest form is in the compulsive obsessive neurosis."¹¹

3. The belongingness and love needs are next to emerge with the meeting of the physiological and safety needs. The meeting of these needs will emerge as the new "center" on which the person will focus efforts for satisfaction. Maslow states,

Now the person will feel keenly, as never before, the absence of friends, or a sweetheart, or a wife or children. He will hunger for affectionate relations with people in general, namely for a place in his group or family, and he will strive with great intensity to achieve this goal. . . . Now he will feel sharply the pangs of loneliness, of ostracism, of rejection, of friendlessness, or rootlessness.¹²

The theme of "rootlessness" has only a few responsible studies in the current literature, and yet is explored extensively in other fields of human interest, as Maslow points out, particularly throughout twentieth century literature. In the specifically psychological literature, it emerges as a consequence of loss of relationships, particularly through death or divorce, and also through the loss of meaningful activities in the process of retirement (see Kubler-Ross, Achtemeier, and others). Love needs are more widely studied. Maslow's terse comment upon them serves in this context to underline the importance of meeting them.

In our society, the thwarting of these [love] needs is the most commonly found core in cases of maladjustment and more severe pathology. Love and affection, as well as their possible expression in

¹¹Ibid., p. 42.

¹²Ibid., p. 43.

sexuality, are generally looked upon with ambivalence. . . . Not to be overlooked is the fact that the love needs involve both giving and receiving love.¹³

4. The esteem needs are described as

a need or desire for a stable, firmly based, usually high evaluation of [the self], for self-respect, or self-esteem, and for the esteem of others.¹⁴

Two sets of needs appear: (a) for a personal sense of mastery and competence, freedom and independence in the world, and (b) for the respect and esteem of others, for the prestige of fame and reputation.

satisfaction of the self-esteem needs leads to feelings of self-confidence, worth, strength, capability, and adequacy, of being useful and necessary in the world.¹⁵

Thwarting of these feelings leads to a sense of inadequacy and weakness. Maslow states that modern theorists, such as Rogers, are concerned that the basing of self-esteem upon the opinions of others is dangerous and ultimately unsatisfying. Such self-esteem should be based upon reality--"real capacity, competence, and adequacy to the task."¹⁶

5. The need for self-actualization is based upon the above foregoing satisfactions in need areas. It is at this point that the basic and rather universal needs form the basis for individuality according to Maslow. Self-actualization becomes the dominant need only when all

¹³Ibid., pp. 44-45.

¹⁴Ibid.

¹⁵Ibid.

¹⁶Ibid., p. 46.

of the other needs have been satisfactorily met (i.e., physiological, safety, love and esteem needs).

Self-actualization is the need to do "what one was meant to do" with one's life-space. First termed by Kurt Goldstein, this word, self-actualization, refers to man's

desire to self-fulfillment, namely to the tendency for him to become actualized in what he is potentially . . . to become everything one is capable of becoming.¹⁷

The idiosyncrasy of these needs called self-actualization can be summed up in the words "a person must be what he feels himself capable of being." The basic nature of such needs, of course, is dependent upon the values and experiences and talents which the person has accumulated along the path of life. Among those more commonly found is the need to know and understand, a cognitive need . . . perhaps also, says Maslow, is the aesthetic need basic in some persons.¹⁸

Of importance to this study is the discussion of the ways in which the thwarting of the basic needs affects persons. The unhealthy regression caused by such thwarting can be generalized to some degree: the continuing blocking of the meeting of basic needs, including self-actualization needs, leads to a diminished capacity in the future to function fully and effectively. This is most true in the areas where the "thwarting" (damage)

¹⁷Ibid.

¹⁸Ibid., pp. 48-51. A more thorough discussion.

occurs, but the effects of the damage spill into other areas of a person's life, and have a less dramatic but related crippling effect. Maslow states,

If we remember that the cognitive capacities are a set of adjustive tools, which have among other functions, that of satisfying our basic needs, then it is clear that any danger to them, any deprivation or blocking of their free use, must also be indirectly threatening to the basic needs themselves . . . secrecy, censorship, blocking of communication threaten all the basic needs.¹⁹

From the above discussion, the direction of growth toward actualization can be determined and its dimensions discussed. The self-actualizing person can be described, and has been in Maslow's works, Motivation and Personality and Toward a Psychology of Being, as well as partially in Religions, Values and Peak Experiences. Perhaps the most concise description is found in these words,

. . . healthy people have sufficiently gratified their basic needs for safety, belongingness, love, respect and self-esteem so that they are motivated primarily by trends to self-actualization defined as ongoing actualization of potentials, capacities, and talents, as fulfillment of mission (or called fate, destiny, or vocation) as a fuller knowledge of and acceptance of, the person's own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person.²⁰

More specifically, Maslow delineates in both Toward a Psychology of Being and in Motivation and Personality, the basic clinically observed characteristics which he says are the following:

¹⁹Ibid., p. 47 (emphasis added).

²⁰Abraham Maslow, Toward a Psychology of Being (New York: Van Nostrand Reinhold, 1968), p. 25.

1. Superior perception of reality.
2. Increased acceptance of the self.
3. Increased spontaneity.
4. Increase in problem-centering.
5. Increase in detachment and desire for privacy.
6. Increased autonomy and resistance to enculturation.
7. Greater freshness of appreciation and richness of emotional reaction.
8. Higher frequency of peak experiences.
9. Increased identification with the human species.
10. Changed (the clinician would say improved) interpersonal relations.
11. More democratic character structure.
12. Greatly increased creativeness.
13. Certain changes in the value system.²¹

While one might argue for a more complete explication of these changes in another context, the above should provide the flavor of the process of actualization seen from Maslow's writings. Throughout, there exists an appreciation for the wholeness and the becoming nature of life, and a recognition of the possibilities for entropy as well. The importance for this study is the nature of need satisfaction to the process of self-actualization and the relation of this process to self-transcendence and growth.

First, it should be noted that such a process involves the person over time, and that actualization occurs in cycles, in spurts, and not in a once-for-all event. Yet, the events of growth are exciting, says Maslow, and certain peak experiences of satisfaction and growth have a sense of ultimate satisfaction in themselves as growth

²¹Ibid., p. 26.

needs are met and achieved. Actualization is a process and within it are satisfactions in given moments. Ultimately, however, the process itself, that of growth, is not to be achieved but lived.

Satisfactions then, while they may occur more and more frequently in self-actualizers, are the result of a sense of commitment to the process of living, and are not found by seeking them for themselves. Happiness is not found by seeking it, but by fully participating in the present moment's choices. Self-actualizing persons find that meeting needs is not a nuisance, but a possibility for satisfaction and pleasure in living. This implies more than satiation certainly, and opens up avenues to a more present-centered, hopeful approach to growth and becoming.²² Maslow outlines the process of integration of the dialogue between being and becoming with the notion, supported by clinical observation, that within the day-to-day coping with life and the striving after certain "becoming" goals, moments of being occur. These, he says, are analogous with "peak experiences," but not as intense or as totally integrating. Yet they do occur and have impact and meaning in and of themselves.²³

²²Ibid., pp. 21-43.

²³Maslow, Motivation, pp. 47-53; see also Maslow, Toward a Psychology of Being, pp. 21-27.

3. Maslow's Needs Hierarchies and Clergy Family Growth

This is particularly important in understanding the need for growth and relatedness within clergy families. If they perceive themselves as somehow separated from others, if they feel that the parsonage system isolates them from persons with whom they otherwise would know and appreciate more fully, it has become a threat to their basic needs. If the parsonage system gets in the way of a sense of freedom and autonomy in choosing their own lifestyle, it has threatened their sense of becoming. If the parsonage system is seen by the individuals as threatening their perceived sense of safety and security, to some degree it has interrupted their growth toward actualization and wholeness. The parsonage system, in and of itself, may or may not be perceived as such by one individual or another. But to the degree that it is seen as blocking any of the basic needs, or inhibiting them, it is detrimental to self-actualization.

The perception of the persons involved is extremely important in this matter. Like any other system, how it is perceived by those involved in it determines the effects it will have on their lives. The existence of the parsonage system has effects upon decisions concerning whether or not to move or to stay in a particular appointment.²⁴

²⁴Richard S. Deems, "Making Your Best Move," Circuit Rider, I (June 1977), 14-15.

Acceptance of ministry in United Methodism carries with it the acceptance of the parsonage system as well as other factors of lifestyle.

The parsonage system is, in one sense, part and parcel of the itineracy, and as such a practical expression of the nature of Methodist ministry. As has been shown, the nature of that ministry has changed over time and it has grown to meet special needs of persons.

One of the most important facts of life for most Methodist ministers and their families, is that they will not have a home in which to live that is their own, but will have one provided for them. How this fact is perceived has great effects upon the way in which persons, particularly the marital pair, relate to the rest of the community in which they live, and in how the community relates to them. The valuative judgment they place upon the fact of the parsonage system as it interfaces with their self-actualization process is of primary concern. For example, does the ownership of a home raise self-esteem in and of itself to individuals, or can non-ownership be perceived as a threat to security and esteem needs? In the empirical section of the paper, the answers will be sought from persons who have had experience with the parsonage system over a period of years. The basic and underlying issue is whether the system is perceived as a hindrance or a help to clergy families in their relationships toward one another, within themselves and with others in their

community at large. In short, does the parsonage system enable or hinder them as they are exemplifying authentic personhood in their life together with the community?

Finally, the nature of the actualization process for clergy and spouse is related to their perception of the nature and purpose of marriage and ministry. The process of "becoming" is related to the taking of responsibility for one's choices within both contexts. Both marriage and ministry are choices for a particular kind of relatedness which has potentiality for actualization or entropy and decline. How clergy persons and spouses perceive these choices in relation to the parsonage system, as it plays a part in determining their sense of "becoming" is the issue. Does the parsonage system, by its nature, so determine the style of ministry that it has detrimental effects upon that ministry? Does the parsonage system, by its nature, so determine the style of marriage that it has detrimental effects? Does the parsonage system, by its nature, inhibit or enhance possibilities for marriage or ministry styles that are more growth producing, more actualizing? How clergy persons and their spouses perceive these issues again is the determinant of the effectiveness of the parsonage system, because their valuations of the system determine its effects upon their actions in this situation.

One of the most important issues in ministry is the style which the clergy person chooses to "become" in

mission. In this instance, the "equipping of the saints" requires full participation with persons in their daily lives, and the taking on of full responsibility as a person within the community. Does the parsonage system prevent this by its nature? Is it perceived by clergy persons or spouses as inhibiting full participation in the community? If so, the effect is that it inhibits the accomplishment of the primary mission of the church, no matter how it increases the efficiency of the moving process. It is of little benefit to a minister to be able to immediately "enter upon the work" after an appointment, if throughout his work he is hampered by a system which allows only partial integration into the community and only partial participation in its affairs. How this issue is seen is one concern of the empirical section of the paper.

These concerns and others emerge when the parsonage system's effects upon persons are seen to be perceived as detrimental to the church's actualizing and redemptive mission. If clergy persons are set apart from their congregations by virtue of the parsonage system's effects, the mission of the church can be said to be hampered to that degree.

4. Recent Family Life and Social Psychology Studies

In relation to this concern is the effect of the parsonage system upon the functioning of the families who

are a part of it. The sense of purpose and cohesion which they do or do not experience as a result of living in the parsonage is of importance in measuring their perception of their own fulfillment as a family. Several recent studies are relevant to this topic. Lewis et al. have made a major undertaking of understanding the nature of family health from the psychological standpoint.²⁵

First published in 1976, this comparative and multi-leveled study of healthy and dysfunctional families outlines the fundamental characteristic polarities in measuring the relative psychological health of the family system from an interactional point of view. Its conclusion is relevant here in that they, like Maslow's needs categories, outline the basis for a healthy, functioning family structure. The study measures the dimensions of healthy functioning families. Because of the multi-leveled nature of the research design, the reliability of the results is impressive.

The abstracted characteristics of healthy families are as follow:

- 1) An affiliative versus an oppositional attitude about human encounter; 2) a respect for one's own and the subjective world view of others; 3) openness in communication versus distancing, obscuring and confusing mechanisms; 4) a firm parental coalition without evidence of competing parent-child coalitions; 5) an understanding of varied and complex human motivations versus a simplistic, linear or controlling orientation;

²⁵Jerry M. Lewis and others, No Single Thread (New York: Brunner/Mazel, 1976), pp. xvii-xxi.

- 6) spontaneity versus rigid stereotyped interactions;
- 7) high levels of initiative versus passivity; and
- 8) the encouragement of the unique versus bland human characteristics.²⁶

Of importance to the current study are the following emerging observations as well. Of the eight variables emerging from the study, optimal families shared only one of the characteristics equally with adequately functioning families; high initiative seems to be apparent in both categories equally often made the difference between "patently dysfunctional" ratings for the families under study, and "adequate" ratings. Secondly, the importance of the wife in the family structure emerged as crucial to effective growth and development.

Almost all the wives in the sample had primarily home rather than vocational responsibilities, and those from optimal families expressed far more satisfaction with their marriage and families than those wives in families rated "adequate." In fact, these "adequate" spouses were adjudged to be the most pained of any in the sample.

They clearly verbalized disappointment and frustration in their roles; had frequent psychophysiologic symptoms; were more often obese; and in general appeared to fulfill the stereotype of the disappointed, depressed, upper middle-class housewife.²⁷

However, the children from the two groups appeared to have no significant or pathological problems; the researchers indicate that children in both groups seemed

²⁶Ibid., p. 202.

²⁷Ibid., p. 203.

to be able to endure a certain amount of stress without resulting damage.

Also of importance to this study is the following statement:

Optimally functioning or competent families appeared to be so because of the presence and interrelationship of a number of variables. We found no quality that optimally functioning families demonstrated that less fortunate families somehow missed. It was this mixture that accounted for the impressive differences in style and patterning among the optimal families . . . our data suggests that health at the level of family was not a single thread, and that competence must be considered as a tapestry, reflecting differences in degrees along many dimensions.²⁸

What this study suggests is that the relative health of families is related to the level of needs-meeting which begins with the husband and wife and extends through the children to the community. A certain permeability and interaction with the environment is necessary for adequate and optimally functioning families. One of the main factors in husband satisfaction in the family related to the priority he placed upon inter-personal relations vocationally over money-making or simple "providing." In optimally-functioning families, esteem, love and belonging needs are more fulfilled than in less adequate families, where more use of distancing and "objectification" of persons is observed, and a stronger reliance on roles is practiced. Also, seemingly because of this more "person-oriented approach" to living, the coalition of husband

²⁸Ibid., p. 206.

and wife in parenting modalities seems more effective, and children seem to learn respect for others' "world views."

Given the importance of the spousal bond, the effects of vocation upon the family become important. In the minister's lifestyle, the parsonage has the potentiality of becoming an extension of the church, and as such the family's need for privacy can be threatened. A permeability exists in healthy families between the larger community and the nuclear family structure, so that both privacy and participation are possible. In healthy families the choice for either privacy or participation is, in many respects, largely under the control of the parental figures in the home. Very rarely are outside forces allowed to determine activities within the "home space." Whether or not this is the case in the perception of the clergy/spousal pair is one of the empirical focuses of this study.²⁹ That there is need of such control of the "home space" there is little question.

Another of the effects of the parsonage system upon a sense of fulfillment is the question of the importance of "rootedness" as this affects the family's growth and development. A certain degree of stability is needed in order to meet the growth and security needs of the family. Many authors list moving as one of the ten most critical

²⁹Garry M. Ritzky, "Clergy Families: Role and Status of Clergy Spouse," Circuit Rider, I (July-August 1977), 16.

times in the life of the family because of its effects upon the inter-personal relationships.³⁰ In all American families, a relatively frequent amount of moving occurs, usually once every four to seven years. However, what are the effects of more frequent moving, particularly upon the spousal bond of the minister and spouse? Does the provision of housing not of the couple's choice, but of the minister's employer, have any perceived effect upon either person's feelings about their marriage or the ministry as a vocation? Coot's research concludes that divorced minister's wives indicated that the inadequacy of the parsonage and frequent moving were among factors that led wives to the decision to leave the minister and the ministry via divorce.³¹

The provided housing system delineates a certain lifestyle, or at least eliminates certain otherwise available choices in lifestyle. The pastor and family are by virtue of the minister's occupation, placed in a home that is only indirectly of their choosing. They have only indirect control over the surroundings in which they live because the appointive system includes appointment to a particular parsonage as well as to a particular church. Thus, the church policy controls which house the minister

³⁰William C. Henzlik, "Uprooting and Settling," Circuit Rider, I (June 1977), 15-16.

³¹Patricia Coots, "Wives of Divorced Ministers" (unpublished Master's thesis, Pacific Oaks College, 1978), pp. 15-19.

and his family will choose, and they must accept this as a part of the occupational "package" rather than as a separate decision made at least somewhat privately as in most other occupations.³² This has produced certain problems that are rather common, as was indicated in the historical chapter, where the dwelling size was inappropriate for the minister's family. The setting of conference housing standards in the past few years has helped to alleviate problems in many instances, when the standards are followed. The empirical study which follows will attempt to determine the extent to which the standards are known and have been followed in the past twenty years.

One of the most relevant social psychological studies in the field of housing is that done by Morris and Winter (1973). Beginning with the tracing of housing norms and moving behaviors of the various classes of Americans, these researchers, building on Riemer, Rossi, and Duvall's studies of family life cycle changes, have determined that (1) family housing needs change in response to the composition and family size, and (2) to the norms applied to the various stages of family life.³³ In this

³²Don Ian Smith, "The Parsonage System is Out-Dated," Circuit Rider, I (July 1977), 14-16. Further discussion of this.

³³Earl W. Morris and Mary Winter, "A Theory of Family Housing Adjustments," Journal of Marriage and the Family, XXXVII (1975), 79-89.

regard, Roy Rodger's theory (from Duvall) on the various levels of family development was used.³⁴

The establishment of theory of housing norms has been a process in family life studies which have occurred over the past thirty years, and especially since the mid-1950s with Rossi's studies.³⁵ However, the establishment of housing norms as they relate to families became important only in the current decade, with the beginning writings of Robin Williams.³⁶ In 1970, she stated that,

cultural norms are discovered in two main ways
 . . . norms are inferred from testimony . . . [or]
 discovered by observing spontaneous behavior in real
 life situations. . . .³⁷

Further, the rather pointed and important study by Butler, McAllister and Kaiser, in 1973, on voluntary and involuntary residential mobility stresses the importance of having available choices in moving and housing selection for mental and social well-being.³⁸

In coming to develop a theory for understanding housing norms, Morris and Winter have concluded the following:

³⁴Roy H. Rodgers, Family Interaction and Transaction, the Developmental Approach (Englewood Cliffs: Prentice-Hall, 1973).

³⁵P. Rossi, Why Families Move (Glencoe: Free Press, 1955).

³⁶Robin M. Williams, American Society (New York: Knopf, 1970), p. 30.

³⁷Ibid.

³⁸E. W. Butler, R. J. McAllister, and E. J. Kaiser, "The Effects of Voluntary and Involuntary Mobility on Females and Males," Journal of Marriage and the Family, XXXV (May 1973), 219-227.

We believe it to be the case that housing norms in American Culture are (1) widely agreed upon, (2) quite specific and detailed, and (3) important in the sense that sanctions, largely in the form of withdrawal of respect and loss of self-respect, are widely applied and deeply felt by families. As a result, much effort and sacrifice are expended in order to conform to housing norms.³⁹

The importance, then, of such conformity to housing standards in all levels of American culture lies in the fact that the sanctions imposed or perceived as imposed by the rest of society, have effects upon the mental health of the family as regards their self-esteem needs. Thus, this study seeks to measure the perceived effects of the parsonage system as it affects the sense of self-esteem of the minister and spouse particularly regarding their dealing with the cultural norms. In so doing, the object is to explore the comparative perceptions of the minister and spouse in these matters.

The importance of understanding the relationship of cultural norms to the concept of needs has been explored in this case by two research studies: the study previously mentioned by Morris and Winter, and a study by Foote, Abu-Lughod, Foley and Winnick.⁴⁰ The former of these reflect a tradition long in sociological research of equating cultural norms and needs.

³⁹ Morris and Winter, p. 77.

⁴⁰ N. N. Foote and others, Housing Choices and Housing Restraints (New York: McGraw-Hill, 1960).

Therefore, housing needs may be equated with cultural norms for housing. Housing needs do not derive from minimum shelter needs or minimum health or safety standards in any absolute sense, but derive from cultural standards against which actual housing conditions are judged.⁴¹

Such a statement is typical of the sociological approach to the question of determining housing needs in the research literature. The norms established fall into five categories, which are presented briefly. The five norms for housing are (1) space, (2) tenure, (3) structure type, (4) quality, and (5) neighborhood and location norms.⁴²

The first norm, that of adequate space, requires that enough space be provided for various family activities with the variable mostly being in the number of bedrooms which is dependent upon the family size and age of children and other dependents, as well as the sex of those occupants. The developmental model of Rodgers can be applied in determining most accurately what these needs are in any given situation because of its more comprehensive understanding of the family's development, and at a given time in family history would determine what the cultural norms would be.

The tenure norms are cited as "perhaps the single most important key" to knowledge of the way Americans feel about their housing. Highest on the list of the normative process is that of home ownership. Americans have a very high attachment to the concept of home ownership. This is

⁴¹Morris and Winter, p. 76.

⁴²Ibid., pp. 76-78.

particularly true and has been shown to be so since the end of World War II. Winter and Morris state,

Further evidence in support of the home ownership norm can be found in the housing legislation that has been passed to encourage and foster home ownership.⁴³

The "structure-type" norm is that of the single family dwelling, according to research done up to 1970. However, because of space crowding, there may be in the next few years a relaxation of this norm to encourage condominium type dwellings, particularly in the geographical area included in this study (Southern California).

Quality norms are related contingent upon income. This is so because of the subjective nature of the term. But, the presence of such norms at every economic level is evident, although differently perceived.

Neighborhood norms in America specify that the area in question be residential in character, in a good school district, with safe well-maintained streets, and have a relatively homogeneous population, congruent with the family's background. Winter and Morris state,

The location of the dwelling unit and the nature of the area are prime determinants of the family's satisfaction with the dwelling and of its ability to accomplish other non-housing goals. . . . (the quality of the children's education, for example).⁴⁴

The system of provided housing cuts across these norms in many ways. First, because the space norms change over a period of intra-familial growth, the parsonage

⁴³Ibid.

⁴⁴Ibid., p. 78.

system simply homogenizes at best the needs of all minister's families. This is, in many cases, not an adequate solution to the specific needs of families and the burden of adjustment is placed upon the family to live in an awkward situation.⁴⁵

Secondly, the parsonage system (without alternatives) simply clashes with the home ownership norms. The minister and his family are renters, essentially, throughout the period of the minister's career, with all the accompanying sanctions and problems already mentioned. Perhaps in terms of the most felt and expressed pain from the system, the running counter to this norm produces the most responses of antagonism and alienation.⁴⁶

Thirdly, the parsonage system does place ministerial families in single family dwellings, largely meeting this norm.

Fourthly, the parsonage system often meets this norm, although there is some discrepancy between quality of housing and income. In smaller churches, often the parsonage standards are not met, and quality is low. In mid-size churches, the quality of the parsonage is erratic. (Often, parsonages are much nicer than the minister's salary would allow.) In larger churches the quality is usually more assured to be consistent with community standards, or congregational standards.

⁴⁵Smith, pp. 14-16.

⁴⁶Ibid.

Lastly, the neighborhood norms are not determined in the parsonage system by the family needs, but often by the proximity to the church building. Thus, the lack of choice about the neighborhood caused by the system can be a source of tension. Again, the burden of adjustment to these conditions is placed upon the minister and his family.

The minister and family are required to make the adjustment in areas where the norms do not fit the system. Such adjustments must occur with the minister's family largely accepting their lifestyle as given by virtue of the minister's occupation. This can lead to feelings of frustrated dependency or anger at the system for its rigidity.⁴⁷

The parsonage system is so ingrained into the itinerant ministry that it appears to be unchangeable. Many writers sympathetic to the system of provided housing and itinerant ministry share that point of view, with the responsibility for adaptation to it placed upon the minister and spouse rather than being shared by the institutional church. Wilson, in a recent periodical reply to a questioning of the parsonage system, is opposed to altering it in favor of family needs.⁴⁸ At the conclusion of his

⁴⁷ Ibid.

⁴⁸ Robert L. Wilson, "A Reply to Don I. Smith," Circuit Rider, II (October 1977), 10-11. This statement is the typical articulate "establishment" approach to the parsonage system problem. It is valuable for that reason alone.

research on the possibilities of changing the system, he stated that those who placed a high priority upon home ownership would do better to seek employment elsewhere than in the ministry of the Methodist Church.⁴⁹ This clearly indicates that by and large, the denomination was not amenable to any change that would in any way alter the appointive or itinerant system. Coots' research among divorced wives of ministers indicates that the responsibility for perceiving the parsonage as a problem or as a boon to marriage lies strictly upon the minister and his spouse. While recognizing that many divorced wives saw the parsonage system as a symptom of marriage strain and a part of their relationship difficulties, Coots concludes with a theme familiar to those who are supportive of the system. "The parsonage system, just as itineracy, does not need to be an inherent problem."⁵⁰

Perhaps a clue to why many of the ministers prefer to remain within the parsonage system is found in the concept of dependency. Coots reported that many of the wives felt that the security needs were met in the ministry because their husbands were never out of work, and that this played a part in their decision to have a career in the ministry.⁵¹ In the parsonage system, says Coots, "One is not responsible for procuring, maintaining, buying, renting or selling."⁵²

⁴⁹Ibid., p. 11.

⁵⁰Coots, p. 18.

⁵¹Ibid., p. 17.

⁵²Ibid., p. 18.

While the factor of dependency is not as directly related to this study of perceptions as other factors, it is a possible underlying factor which could affect the outcome of the perceived effects of the system on fulfillment.

The fact that the parsonage system as such, cuts across so many of the American norms for housing may well be another explanation for those who sense and see it as a hindrance to their sense of fulfillment. Both of these factors and others are seen to influence the perceived effects upon fulfillment in the parish ministry. In any case, the fact of the identification of the norms as clearly as has been done in the past few years leaves little doubt that they do influence the culture, including ministers and their families. How couples choose to deal with a system that cuts across these norms, how they let them affect them in their life in the community, is of importance because by virtue of the existence of the system and of the cultural norms, they cannot help but be caught in a conflict with which they must find a way to deal. The empirical study clarifies how they perceive this situation.

Lewis et al.'s studies, previously mentioned, underscore the need for a strong marital coalition with an especially strong adequacy for inter-personal relationships on the part of the husband if the family is to function optimally. Prime value placed on personal relationships

rather than vocational interests on the part of the husband was seen as essential for spousal satisfaction with the home life. When distancing devices were used "objectifying" the wife in these studies, rather severe maladjustment problems emerged.⁵³ In brief, the satisfaction of the wife with the home and her spousal relationship was seen as determinative of familial health and optimal growth. Dissatisfaction with the home produced maladjustment in the family's ability to function, particularly if the wife was placed second to the vocation, or perceived herself as such. The parsonage system, by tying the home to the occupation may do just that, to the detriment of both vocation and marriage.⁵⁴

In exploring the effects of moving upon families as they relate to occupation, one of the highest areas of conflict and anxiety between spouses was surrounding housing choice and area. In this regard, the maintenance of a similar quality of housing and neighborhood was of importance to the wife more than the husband. Similarly, she experienced more tension over moving than the male.⁵⁵

Deems' brief study reveals that many pastors and their families do not find support in the new community

⁵³Lewis, pp. 204-208.

⁵⁴Cephas D. Williamson, "Response Letter to Don I. Smith," Circuit Rider, I (October 1977), 11.

⁵⁵Butler, McAllister and Kaiser, pp. 219-227; see also R. J. McAllister, E. W. Butler, and E. J. Kaiser, "The Adaptation of Women to Residential Mobility," Journal of Marriage and the Family, XXXV (May 1973), 197-203.

from fellow pastors, and that moving is often painful for them.⁵⁶

In an interesting study by McKain, family problems are apt to arise when families move if the wife feels alienated from the community of identification of her husband (i.e., his occupational community in this study).⁵⁷

Douglas, in the classic study of minister's wives (1965), shows that times of moving are especially difficult for the clergy and clergy spouse.⁵⁸ This has significance for this study in that involuntary relocation in the ministry can result in alienation on the part of the minister and spouse. The parsonage system, being so closely allied with the minister's occupation, can become the object of the hostility and the focus of family problems. It becomes a symbol of the system which is perceived as causing the pain of relocation. For some then, it is a symbol of the guaranteed provided security of the Methodist system; for others, a symbol of perceived dependency.

The problems associated with moving are most keenly felt by the female and often result in family dissension. The parsonage system could possibly ease such tensions if

⁵⁶Richard S. Deems, "When Pastors Move," Circuit Rider, I (June 1977), 14-15.

⁵⁷J. L. McKain, "Relocation in the Military: Alienation and Family Problems," Journal of Marriage and the Family, XXXV (April 1973), 205-209.

⁵⁸William Douglas, Minister's Wives (New York: Harper & Row, 1965), pp. 181-184.

quality standards were maintained. While such standards have been in the Southern California area for twenty years, and have been the subject of debate at many annual conferences, the enforcement of the standards has been less than adequate if the criterion is consistency of quality across the conference. Many churches have lovely, more than adequate parsonages; others have not kept pace, and the resulting lack of consistency has produced a situation which can result in the family problems noted above, and therefore can affect ministers' and spouses' sense of fulfillment in the parish ministry, accordingly.

The recent (1976) ruling on optional parsonage or housing allowances (with the approval of the district superintendent) is another way of easing the possible tensions caused by a largely involuntary system of moving and housing. Just as with the establishment of parsonage standards in the conference, the way in which this option is kept open and used will probably determine its effectiveness.

The process of creating and maintaining more options in the forms and practice of ministry creates a sense of hope and a sense of openness to the future. In such a positively growing atmosphere, the actualization of persons can occur. It appears that while the traditional voices in the church have held for the adjustment of the minister and his spouse to the system, other voices have been able to achieve an adjustment in the system, to a limited degree.

This adjustment has given hope to those who find the provided housing system oppressive and detrimental to their family life.

One of the emerging principles of "becoming" is the assumption of mutual responsibility. In the present itinerant system, the parsonage system can come to be seen as enabling persons to do more effective ministry only if it allows the taking of mutual responsibility in the world. Anything less than this is a reversion to a system of polity which fosters dependency and control beyond what is necessary. The church and the clergy must both remember that the itineracy and the consequent parsonage system arose out of the need for spreading the gospel and providing for the redemption of persons in the most effective way. If and when this ceases to be the practical case, the system must adjust to meet the mission. This is so because the mission of the church is the primary reason for the system.

If then, the parsonage system is liberating and freeing as it once was, for ministers and their families, enabling them to participate in the redemptive work of the church, it should be maintained. If not, then in those circumstances where it has become dysfunctional, it should be adjusted so that persons involved in it can be freed to become whole, fully functioning Christian persons in the world. The object is not the abolition of the parsonage system, but the freeing of persons for fuller, more open and redemptive encounters with all persons in the

sharing of life that is authenticating and interdependent.

Fulfillment in the parish ministry implies that persons are involved in growth toward a sense of autonomy and participation, toward obedience and freedom, a sense of growth inward and outward toward mission. This growth occurs in the Christian community in the recognition of the "beyond and imminent in the midst of life." Christian maturity is not seen as a perfection to be achieved, but as an actualizing process sustained by hope, through faith, within community.

This means that both marriage and ministry are seen as a part of the process of becoming. The participation in both the inward and outward life of the community has the hope of bringing about the healing "whole-making" process.

B. A SYNERGISTIC STATEMENT ON MARRIAGE AND MINISTRY

Throughout the history of Methodism, a gap has been shown to exist between the claims of marriage and the claims of ministry upon the persons involved. The ministerial vows have demanded commitment to the service of the church, and the marriage vows have demanded commitment to the home and family. In the past, role-expectations for ministers and their spouses have been heavy and well-defined (i.e., the "shepherd" and "shepherdess" image). The role-expectations of the historic marriage partners have also been well defined. The problem arose between the two sets of expectations, which in some cases were in opposition to one another.

For example, because of these expectations and the impossibility of trying to meet them, Asbury chose to remain celibate and "serve holiness."

A view of the traditional marriage expectations and forms show that they were based upon premises that were perfectionistic and normative. Persons were under obligation to "measure up to the mold" set up by outside authority. In some cases, this still holds true today. The profession of ministry, among others, followed this same approach; the minister did ministry according to certain well-defined roles and expectations. How well he conformed determined how "good" a minister he was. Conformity to marriage norms and expectations too, was the measuring rod from which success or failure was adjudged.

In order to approach the problem systematically and to clearly establish a newly emerging model comparatively, the following categories are proposed:

- (1) The basic emphasis
- (2) The basic underlying principle
- (3) The primary orientation
- (4) The predominant nature of human relationships
- (5) The basic motivation

These five dimensions are borrowed from Shostrom in his approach to satisfying inter-personal relationships, especially those involving closeness and intimacy.⁵⁹ They

⁵⁹Shostrom, pp. 257-260. While the elements of structure and Shostrom's, the coordinate with ministry is the responsibility of the author.

also appear to be essential for approaching a model of ministry which is congruent with modern marriages in all these categories or dimensions.

The traditional marriage has as a basic emphasis a contractual relationship. The contract, granted by the state, as outside authority, and often blessed by the church (as higher transcendent authority?), gave permission for the couple to begin life together and to establish a family. It outlined certain rights and responsibilities, as well as delineating certain obligations. They were (and are) to be adhered to over the period of the contract, in most cases a lifetime.

The basic underlying principle is one of obligation and reward; it is basically a quid pro quo, this for that, relationship. Basically, in the traditional contract, the terms were often that the woman provide sex and progeny, and the man in exchange provide security and protection. The heart of the agreement was basically economic and survival oriented.

The primary orientation in the traditional marriage was one of roles played under obligation. The fulfillment of the roles marked the fulfillment of the obligation and the contract. The good spouse does all the expected (and demanded) roles. Non-performance of the roles signifies the breaking of the marriage contract.

The predominant nature of the human relationships in the traditional marriage is one of the person interacting

with the other seen as a collection of roles, or an object. The primary relationship is seen as I-It, in Buber's terms. Because the "significant other" person is viewed in the traditional marriage as an object, the tendency to manipulate and coerce the relationship is great. The tendency to "keep score" of past mistakes in role performance is great. These have the effect of creating distance and reducing the possibility for openness and intimacy.

The basic motivation in establishing and maintaining such contractual relationships as the traditional marriage is to procure and maintain a guaranteed security of the basic needs. Such security needs as shelter, protection, sex, food, and material possessions can be obtained and maintained under such an agreement. However, love and esteem needs (higher needs, in the Maslowian categories, yet still D-needs), are not met by such an arrangement. Clearly, the contractual relationship of the traditional marriage is incomplete in its solution of certain critical marital and human needs, a different model of marriage is indicated.

The same dimensions can be applied to the traditional understanding of ministry. The traditional understanding of ministry participates in many of the same problems and needs, and has many of the same deficiencies.

For example, the traditional ministry is marked by a basic emphasis upon a contract. It can be argued that full connection in the annual conference has traditionally

implied an emphasis upon a contractual arrangement between the minister and the conference for services and security. The parsonage system was seen as a part of this security package and was tied to the performance of certain rather well-defined roles. So, that in the traditional ministry, the basic emphasis was contractual, vocationally.

Also, in the traditional ministry, the basic underlying principle was one of obligation. The minister who failed to perform the functions of ministry (preaching, calling, administrating, etc.) soon found he was facing sanctions by the conference and the congregation. The congregation which failed in its obligations to the minister and to the conference, soon found that these persons imposed sanctions in order to make the contract more firm, or to terminate it. Seen in this light, traditional ministry was (and in some cases remains) a this for that, quid pro quo, relationship in principle.

The primary orientation of the traditional ministry in large measure is one of expectation for role performance. The minister who failed to be "the proper shepherd" for example, or whose family did not conform to the community expectations, faced sanctions, as did the congregation who failed to keep up its apportionment or other obligations to the conference. Granted, these distinctions were not always as clear as the above, but they were (and are) operative in many cases.

The predominant nature of human relationships in the traditional ministry was/is role-related, so that often an I-It relationship of the minister to the congregation predominates. The minister is seen more as an object than as a person; the congregation or the parishioner is perceived more as an object than as persons. Both of these parties tried to get the other to conform to expectations imposed from ideals, values and outside standards of behavior.

The basic motivation for such a relationship followed: the congregation wanted security from the fires of hell, and the minister, while wanting this from them, also wanted security in the more temporal sense. Perhaps there was more to the basic motivation in terms of spiritual values and such, but insofar as the contractual nature of the relationship predominated, these were at least some of the underlying motives.

In the traditional model when marriage and ministry placed expectations and demands upon the minister and his family, they often came to produce severe strain. Clearly, a more human and redemptive model of both marriage and ministry is needed. The following is an attempt to sketch the outlines of an actualizing marriage and ministry cycle which will allow, even encourage, the growth of persons as they participate in both marriage and ministry. As such, the following is a redemptive style for relating to both marriage and ministry.

The primary emphasis of both marriage and ministry in a redemptive, actualizing style, is upon person to person, "core" to "core" meeting (of needs). In the encounter with the other at his "core," one discovers the ministry of Christ at the point of need in oneself and others. The basis of such an emphasis is free choice under obedience to be with Christ in the world. It is a choice for growth.

The basic underlying principle in both an actualizing marriage and ministry is one of commitment, not obligation. The commitment is toward authentic discovery in the meeting of the needs of others under the lordship of Christ. It also is a commitment to authenticity concerning one's own needs, and allowing them to be met as one participates in meeting others' needs, at their point of greatest need. Wesley's statement to his "helpers," "Go not only to those who need you, but to those who need you most," fits here.

The primary orientation is away from roles and toward growth in "becoming" whole and unique individuals as well as whole and unique faithful communities. The primary orientation is toward discovery through involvement in the mission of Christ within and in the world. It is toward responsive and responsible meeting of needs of the other as a process of discovery and liberation. This involves the deepest meaning of the social gospel, for in giving of oneself to the "unseen other," the chains of bondage to simple self-discovery are transcended, when

such giving is the gift of love and not obligation. As the Christian community (and marriage, too), responds to social needs beyond itself, it is renewed into a new sense of being. Such a mission brings an ever fuller sense of potentiality and openness.

The predominant nature of the relationships between persons is best characterized as "I-Thou" relationships as persons meet one another core-to-core. In marriage and in church life, this brings about a transformation of values and purposes which makes action and growth possible. Roles, ideals, and values are subjugated to persons "present for one another."

The basic motivation transcends security needs and includes them in its primary commitment to growth. This commitment (to growth) motivates itself in the acceptance of risk and the process of working through each challenge to a new sense of unity and self-support.

In such model as has been presented here, there is an openness to the future, a fullness of hope and responsiveness to change and challenge. Such a model of marriage and ministry is effective in a pluralistic society because it is based on interdependence, a sense of self-support, a commitment to growth and change, and a central commitment to incarnating the love of Christ into the world, through acceptance and involvement. It does not obligate itself in dependency or counter-dependency maneuvers for security vis-à-vis the world, but is

committed to discovery and growth through risking encounter daily.

Because of the mutuality of direction and commitment in this model, marriage and ministry can co-exist without conflict. They can strengthen each other in the incarnating lifestyle of the new humanity.

In this model then, emerges direction for a more satisfying ministry and clergy marriage, because of a mutuality of emphasis, principle, orientation, style of human relationships, and motivation. It is based upon taking responsibility (Bonhoeffer) through obedience and freedom in Christ, who encounters daily, moment to moment.

Chapter V

AN EMPIRICAL INQUIRY

A. AN INTRODUCTION

The purposes of this chapter are (1) to relate the experience of the author in carrying out this study, (2) to show the process of the design of the instrument, (3) to give the results of the questionnaire statistical treatment, and (4) to abstract significant findings from the study, as they relate to the hypothesis, both positively and negatively.

In giving the research account of the approach to the empirical portion of this paper, the purpose is to show some of the background which has led to the study in the more immediate present. Primarily, the necessity of this type of research project in Southern California is defended.

As part of the research design, the author's experience of the process of approaching this topic with the persons involved is included, in order to give some indication of the climate in which the study has been conducted. The interest in the topic itself, and the various approaches to it in the past in the conference can be shown to have affected the response which the author had to the

questionnaire. Thus, research objectivity requires that such be included in any explication of the data.

The research instrument-questionnaire emerged from the library research and the past climate in the conference regarding housing choice. How these have influenced the design of the document is explicated.

The research data is presented statistically, showing first the comparison of clergy person and spouse on each of the items in the questionnaire. This is the primary objective of the project; the comparison of clergy and clergy-spouse perceptions concerning the parsonage systems effects on their sense of becoming in the parish ministry. That data which is significant to the hypotheses is discussed further in terms of possible interpretations.

Using this data some approaches to making conclusions about the efficacy of the parsonage system on the becoming of the persons, emerge. The final chapter, however, using this data and that of the other means of research in the previous chapters, relates to the hypotheses conclusively.

1. Approaching the Question

The need for a questioning of the nature of the parsonage system in Southern California emerged from the following sources: the author's interest in the well-being and growth of the clergy family, and, the recent and rather continuous annual conference struggle with the issue as it

relates to the style of ministry and the style of family life in which clergy families participate. Finally, certain problems with family life among conference clergy appeared to be related to the question of the necessity of the parsonage system, and these problems, while acknowledged by the conference, were not considered as directly as might possibly have been done. For example, the conference has had a rather high rate of divorce among the clergy in the past few years, some of which has been related to the issue of the parsonage system's effects on the lifestyle of the clergy family. In general the conference response to the persons involved has been compassionate and usually fair. In trying to deal with the effects of the parsonage system on persons' sense of "becoming" the conference has struggled with various options in localities and the recent statement of limited options has merit, with regard to family growth toward authenticity; however, it is still paternalistic.

One of the observations which has emerged from involvement in the parsonage question is the polarization of the conference on this issue. The conference sessions of 1974, 1975 and 1976 on the parsonage question drew strong response from both those for the present parsonage system, and from those against the parsonage system, as it stood. The conference approaches to the problems raised by persons involved in the system were to (1) in 1973 organize a panel for study as was done in 1956,

made up of bishop-appointees, who would report their findings to the cabinet and annual conference. The methodology of this panel was to "interview persons across the conference," with regard to the parsonage question. So, a panel made up of the bishop's appointees picked persons they would interview who represented the conference's opinion. The resulting report to the conference, namely that they had discovered 26 arguments for maintaining the present parsonage system and only 24 arguments against keeping the present system, appears inadequate as a valid research process, tool and report. The conference, upon their recommendation, did indeed preserve the present system (with the modifications of 1976). Many persons felt that a more objective, person-oriented and non-conference related study might enable a more intelligent and open discussion of the issues.

While the studies of the past have been oriented to some of the more practical issues involving the parsonage, such as comparative costs of owning or renting, preserving the quality norms of furnishings, etc., the emphasis of this study is upon the influence of the parsonage system upon the lives of the persons involved. The questions are asked in order to ascertain how the system affects the personal and familial lifestyles of the clergy family. The underlying theme in the instrument asks how does the parsonage system have influence (if at all) upon the "becoming" of those who live in it? This person-

oriented concern is the prime motivation for the study. Arguments for or against the system with regard to itineracy are tangential to this study's concern for the persons involved. The study is aimed at eliciting feeling responses from the clergy and the clergy-spouse related to their life together in the parsonage, and in self-selected housing. The study attempts to get at the feelings and perceptions of those persons who are involved in ministry in United Methodism in Southern California.

The library research involved a thorough investigation of the history of the rise of the parsonage system in early Methodism and having special emphasis upon its development in Southern California. This is needed in order to appreciate the influence of the past upon the present question, and the strong feelings surrounding it. The theological issues involved in the parsonage questions are critical in that the primacy of persons and needs-meeting is part and parcel of the redemptive process to which the church is called--both within its own boundaries and in the world. The psychological issues interface with the theological in making explicit the redemptive process, as it affects the parsonage family, and they affect it.

This empirical portion utilizes the findings of the previous approaches to investigate the present situation among married clergy and their spouses in Southern California.

The use of the historico- theologico- psychologico- synergetic methodology has the advantage of raising the issues involved in this question in proper priority. The synergy is imperative in that any of the methods used singly would fail to take account of the whole question of the effects of the system on persons, marriages and ministry. Each reinforces the other in proper priority so that the priority of persons over principle is maintained and the central burning mission of Christ's call to these persons is not lost in cultural adaptation. The task of the final chapter is to coordinate the various strands of inquiry into a meaningful whole.

Personal responses to the topic have been both positive and negative. The author found very few persons who had neutral feelings about the parsonage system. Some of the strongest feelings came from retired ministers and spouses. Other strong feelings came from the younger ministers, just beginning the first five years of their work. The most telling response, however, was the corporate total response to the questionnaire; out of 330 paired sets of questionnaires, 340 responses were returned within ten days! Half of these responses arrived by return mail, within 72 hours after being sent out.

2. The Design of the Questionnaire

The design of the questionnaire follows the Likert method. Following the basic identifying data (independent

variables) is a set of two equally weighted and balanced statements about the parsonage system. Finally, two multiple choice questions conclude the study. It is shown in the appendix. A white copy was sent to the clergy person and a blue copy to the clergy spouse. The questionnaires are identical except for the color of the paper, so that the comparison of answers would be possible without distortion. These instruments were mailed along with a copy of the parsonage standards of the conference, a cover letter explaining the project's purpose, a self-addressed stamped postcard (confirming the couple had filled out the questionnaire and mailed it) and a stamped envelope in which to return the pair of instruments.

The questions fall into four basic categories of concern: (1) the perception of the clergy person/spouse of the effects of the parsonage system on their personal self-esteem; (2) the perception of the clergy person/spouse of the effects of the parsonage system and lifestyle on their "becoming" as a family in the community as well as at home; and (3) the perceptions of the clergy person/spouse of the effects of the parsonage system on the sense of participation in authenticating ministry. The fourth category of questions surround practical issues of retirement and preference issues.

In attempting to balance the issues raised, the questions are made into statements with which the respondents are asked to agree or disagree, and are allowed a

Not Sure choice. The scale following each of the 24 questions appears as follows: SA (strongly agree), A (agree), NS (not sure), D (disagree), SD (strongly disagree).

The questions are centered on whether the parsonage system (or lifestyle) assisted or hindered the process of "becoming" in each of the categories above. The statements were constructed so that half of them stated that the parsonage system helped the process of "becoming" and half of them said it hindered the process of "becoming."

The final two items on the questionnaire are in regard to whether or not the respondent would prefer to own, rent or buy certain types of housing, given the options, and the degree they felt satisfied with their present housing arrangement.

The questionnaire was to be filled out by the spousal pair independently and mailed jointly, when completed. When received, the researcher coded the questionnaire, key-punched each one, and began a statistical analysis which follows.

B. STATISTICAL ANALYSIS OF THE SAMPLE

The sample in this study consists of 344 respondents, both clergy and spouses. According to the returned data, 170 ministers, 165 spouses and 9 unmarked (but answered otherwise) responses to this question appeared. This resulted in a total of 335 valid cases (respondents), with 9 missing cases (respondents). The relative percentage

frequency for the sample is 49.4% ministers, 48.0% spouses, and 2.6% missing. The adjusted frequency percentage response is 50.7% ministers, 49.3% spouses = 100%.

Of the 344 respondents, all were married. This is in accordance with the sampling process, where only those ministers in Southern California United Methodism were selected who indicated having a spouse in the 1977 Pacific and Southwest Annual Conference Journal.

The average number of years the couples responding were married was 21.515 (mean); the median was 21.875; the standard deviation was 12.291. Couples recorded being married for as little as six months to as long as fifty-five years (range).

The distribution of the number of children reported in the sample was as follows: 29 respondents reported no children; 35 respondents reported one child; one hundred eighteen (118) reported two children; one hundred one (101) reported three children; thirty-five (35) reported four children; twenty-four (24) reported five children; two reported seven children. The mean was 2.465; the range was zero to seven; the standard deviation was 1.304.

The respondents recorded the following number of years in the itinerant ministry: The range was from 0 years to 48 years; the mean (average) number of years in the itineracy was 20.360, with a standard deviation of 12.313 years.

The size of the congregations presently being served by the ministers in the sample was given as follows: Sixteen or 4.7% of the sample served congregations of less than one hundred (<100) members. Ninety-six (96) or 28.2% of them reported serving congregations ranging in size from 101-300 members. One hundred nine (109) or 32.1% of the sample reported serving congregations ranging in size from 301-600 members. Forty-seven (47), or 13.8% of the sample, reported serving congregations ranging in size from 601-1000 members. Fifty-one (51), or 15.0% of the sample, reported serving congregations ranging in size from 1001-1500 members. Seventeen, or 4.9%, of the sample responding reported serving congregations ranging in size from 1501-2000 members. Two respondents, .6%, reported serving congregations exceeding 2000 members. Two respondents, .6%, reported serving congregations exceeding 3000 members.

Of the 344 respondents, 10 reported serving rural churches; this is an adjusted frequency percentage of 2.9% of the sample. Sixty-six (66) respondents reported serving small-town churches; this is an adjusted frequency percentage of 19.4% of the sample. One hundred fifty-one (151) respondents reported serving "suburban" churches; this is an adjusted frequency percentage of 44.4%. One hundred thirteen (113) respondents reported serving "urban" churches; this is an adjusted frequency response of 32.8%. Four respondents did not complete this item.

The respondents reported the following responses in terms of number of parsonages occupied. The range was from 0 to 14 parsonages occupied. The average number occupied was 5.151; the standard deviation in the distribution was 3.145. All respondents reported this item; there were no missing cases.

The value of the respondents' present housing arrangements was requested in six categories or price ranges. Fifteen, or 4.5% of the sample, reported that their housing was valued at under \$30,000. Fifty-six, or 16.8% of the sample, reported their housing was valued from \$30,000 to \$45,000. Eighty-seven, or 26.0% of the sample, reported their housing was valued from \$46,000 to \$60,000. Sixty-nine, or 20.7% of the sample, reported that their housing was valued from \$61,000 to \$75,000. Forty-nine, or 14.7% of the sample, reported that their housing was valued from \$76,000 to \$90,000. Fifty-eight, or 17.4% of the sample, reported their present housing was valued above \$91,000. Ten respondents did not report this item, with 334 valid cases (respondents). Of the six categories which the respondents were asked to circle in terms of ascending price of housing, the average (mean) category for the sample was 3.763, meaning that the average dollar value of a parsonage in the sample would range above \$46,000, and be under \$75,000, with the probability of the mean being in the \$50,000 to \$60,000 dollar range. The standard deviation among the six categories was 1.458.

The respondents reported the following present living arrangements. Two hundred eighty-two, or 82.5% of the sample, reported living in parsonages. Forty-five, or 13.2%, reported living in their own home (one they had purchased). Eight, or 2.3% of the sample, reported living in a rented home. Five, or 1.5%, reported living in their purchased condominium. Two, or .06%, reported living in a rented condominium. Two respondents did not answer this question. This means that 82.5%, or 282 persons, were presently living in the parsonage system, while 17.5%, or 60 persons, used the housing allowance option, either renting or buying.

Three hundred thirty-seven of the respondents reported being actively involved in ministry (either personally or as a spouse of a clergy person). This is 98.0% of the sample (adjusted frequency percentage). Two respondents reported retired status (0.6%); two respondents reported "other" status (such as supernumerary) (0.6%).

Concerning the respondents' familiarity with the parsonage standards of the conference, the following responses were reported. Nine, or 2.7% of the sample, reported that they "did not know they existed." Sixty, or 17.9% of the sample, reported they were "aware they existed but never read them before." One hundred eighty-seven, or 55.8% of the respondents, reported they had "read them before." Seventy-nine, or 23.6% of the respondents, reported they "had read them and shared them with

the parsonage committee regularly." There were nine missing cases and 335 valid responses to this item.

The sample reported on the present condition of the parsonage in meeting the parsonage standards in the following way. One hundred sixty-four, or 50.6% of the respondents, reported that their present parsonage met the standards fully to 90%. One hundred nine, or 33.6% of the sample, reported that their present housing met the standards at the 75% level. Thirty-six, or 11.1% of the sample, reported that the parsonage standards were met at the 50% level. Ten, or 3.1% of the sample, reported that their present housing met the parsonage standards at the 30% level. Five, or 1.5%, reported that their present housing met the parsonage standards at less than 30% of the requirements. There were 20 missing responses to this question, with 324 valid cases.

In response to the question "To what degree do you feel the maintenance needs of the parsonage are being met?," the following responses were returned. There were 36 missing responses; this is 10.5% of the total sample. One hundred twenty-eight, or 37.2% (relative, and 41.6% adjusted, frequency) reported that maintenance needs were fully to 90% met. One hundred, or 29.1% (relative, and 32.5% adjusted, frequency) reported maintenance needs met at the 75% level. Thirty-seven, or 10.8% (relative, and 12.0% adjusted, frequency) reported that maintenance needs were being met at the 50% level. Twenty-two, or 6.4%

(relative and 7.1% adjusted frequency) reported that maintenance needs were being met at the 30% level. Twenty-one, or 6.1% (relative, or 6.8% adjusted, frequency) reported that maintenance needs were being met at the "less than 30%" level. The average was at the 75% level; the mean category reported was 2.052.

The respondents reported on their preparation for housing arrangements in case of retirement or death of the clergy person in three categories: yes, no, and partially. Seventy-three, or 21.2% (relative, and 21.8% adjusted, frequency) responded that they had made preparation for housing in case of death or retirement (yes). Two hundred seven, or 60.2% (relative, and 61.8% adjusted, frequency) responded that they had not made any arrangements for housing upon retirement or death of the clergy-spouse (no). Fifty-five, or 16.0% (relative, and 16.4% adjusted, frequency) reported they had made "partial" arrangements for housing upon retirement or death of the clergy-spouse. Nine, or 2.6% (relative frequency) were missing from the sample.

C. DESCRIPTIVE ANALYSIS OF THE SAMPLE

From the above read-out of the data returned, the following analysis descriptively of the sample might have a clarifying effect. The sample consisted of 344 married clergy and spouses living in Southern California who belonged to the United Methodist Pacific and Southwest

Annual Conference. Two-thirds of them have been married between eight and thirty-two years, the average length of time married being twenty-one and a half years. The couples reported an average of 2 to 3 children (mean = 2.465, standard deviation = 1.3).

The couples have been in the ministry about the same length of time they have been married, the average length of service in the itinerant ministry being 20.3 years. (The standard deviation is similar to the marriage standard deviation score, 12.3 years.) Almost 80% serve congregations of less than 1000 members, and 65% serve congregations of less than 600 members. Forty-four percent of the ministers serve in suburban churches, with only 22% serving in rural and small-town churches. The rest report urban church service.

Eight-two and a half percent of the couples live in parsonages. Seventeen and a half percent have made other housing arrangements, using the housing allowance system. Most of the sample has lived in an average of five parsonages during the course of their service in the church. The mean is 5.151, with a standard deviation of 3.145. The average value of their housing is under \$70,000 but over \$45,000. The most popular housing option other than the parsonage is the option to buy one's own home; 13.2% of the sample report doing this.

Of the sample, 98.8% is in the active ministry. Only one couple (two respondents) reported that they were

in the retired status. One other couple in the sample reported in some other status.

Almost 80% (79.4%) of the sample had read the parsonage standards of the conference. Only 23.6% reported, however, that they shared the standards on a regular basis with their congregation.

Seventy-four percent of the sample report their present housing meets the parsonage standards at the level of 75% or higher. Eight-four percent report that the maintenance needs of the parsonage are met at a level of 75% or higher in terms of the recommendations of the parsonage standards.

D. COMPARISONS OF PERCEPTIONS OF CLERGY AND SPOUSES TO THE QUESTIONS IN THE INSTRUMENT

This section of data reporting will compare the responses of clergy persons and spouses to the 26 questions in the questionnaire, using the Chi-square at the .05 level of significance. Statistical data is included in Appendices D and E. All tables have been reproduced. This section seeks to determine if significant differences occur in perceptions of the parsonage system between clergy and spouse. Each table will show the responses of the clergy and spouses to each question in sequence as they appeared in the questionnaire-instrument.

Question #1

Regarding whether "the parsonage system somewhat hinders my sense of freedom to be myself around the congregation," there was no significant relationship between clergy and spouse perceptions of this issue. They were essentially in agreement in all categories of comparison. The $\chi^2 = 1.03$ with 4 degrees of freedom; the level of significance was .90 ($P = .90$). This question had 10 missing observations.

Question #2

Regarding whether clergy or spouse "feel rigidified to the role of minister or minister's spouse because of the parsonage system," there was no significant relationship between clergy and spouse perceptions on this issue. They were essentially in agreement in all categories of comparison. The $\chi^2 = 1.18$ with four degrees of freedom; the level of significance = .88 ($P = .88$). This question had 14 missing observations.

Question #3

Regarding whether "participation in the provided housing system enhances my sense of self-esteem," there was no significant relationship between clergy and spouses on this issue. They were essentially in agreement in all categories of comparison. The $\chi^2 = 2.04$ with four degrees

of freedom; the level of significance = .73 ($P = .73$). This question had 18 missing observations.

Question #4

Regarding whether "In the parsonage system I can have as freely a creative lifestyle as the other parishioners in our church," there was no significant relationship between clergy and spousal responses in all categories. The $\chi^2 = 2.4$ with four degrees of freedom; the level of significance = 0.67 ($P = 0.67$). There were 11 missing observations to this question.

Question #5

Regarding if "I prefer the church to take care of our housing needs," there was no significant relationship between clergy and spousal responses in all categories. The $\chi^2 = 1.4$ with four degrees of freedom; the level of significance = 0.84 ($P = 0.84$). There were 15 missing observations to this question.

Question #6

Regarding whether "parsonage children's relationship with their peers was made easier by their living the parsonage lifestyle," there was no significant relationship between clergy and spousal responses to this question in all categories. The $\chi^2 = 1.5$ with four degrees of freedom

and the significance = 0.84 (P = 0.84). This question had 27 missing observations.

Question #7

Regarding whether "my family's sense of closeness and togetherness is hindered by the 'parsonage lifestyle,'" there was no significant relationship between clergy and spousal responses, with the exception that spouses had 5% less responses in the "agree" category than clergy and 5% more in the "not sure" category than clergy. The $\chi^2 = 5.6$ with four degrees of freedom; the significance level = 0.23 (P = 0.23). This question had 13 missing observations.

Question #8

Regarding whether "my sense of fulfillment in my marriage is enhanced by the 'parsonage lifestyle,'" there was no significant relationship between clergy and spousal responses to this question in all categories. The $\chi^2 = 0.97$ with four degrees of freedom; the significance = 0.91 (P = 0.91). This question had 25 missing observations.

Question #9

Regarding whether "contemporary clergy marriages can often be hindered in their fulfillment by the effects of the 'parsonage lifestyle,'" there was no significant relationship statistically. The $\chi^2 = 6.05$ with four

degrees of freedom. The level of significance was .19 (5) P (rounded) = 0.20. There were 19 missing observations to this question.

Question #10

Regarding whether "the 'parsonage lifestyle' allows my family life to be as open or as closed as we choose with other people," there was no significant relationship statistically. The $\chi^2 = 3.3$ with four degrees of freedom. The level of significance = 0.50 (P = 0.50). There were 12 missing observations to this question.

Question #11

Regarding whether "our family's parsonage needs negatively affect our ministry to the persons on the parsonage committee," there was no significant relationship statistically. The $\chi^2 = 2.5$ with four degrees of freedom. The level of significance = 0.64 (P = 0.64). There were 16 missing observations to this question.

Question #12

Regarding whether the "'parsonage lifestyle' enhances my understanding of the practical problems of other members of the congregation and community," there was a significant relationship statistically between clergy and spousal responses to this question. The $\chi^2 = 4.98$ with four degrees of freedom. The level of significance = 0.04.

There were 19 missing observations. The most significant category of difference in this item was "not sure," with 29% of the spouses (46) marking it as compared to 15.6% of the clergy (26). The clergy tended to both more strongly agree with the item and disagree with the item than spouses. On this particular item (Question 12) a tendency which prevails throughout the whole questionnaire appears more markedly. Most spouses tended to be "not sure" than clergy.

Question #13

Regarding whether "because we live in provided housing, our family often feels 'set apart' from the rest of the community," there was no significant relationship between clergy and spousal responses. The $\chi^2 = 4.98$ with four degrees of freedom. The level of significance = 0.29 (P = 0.29). There were 17 missing observations to this question.

Question #14

Regarding whether the "parsonage system and life-style enhances my ability to do my style of ministry," there was a significant relationship between clergy and spouses' responses to this question. There were 29 missing observations to this question. The $\chi^2 = 10.75$ with four degrees of freedom. The level of significance = 0.03 (P = 0.03). Twelve (7.2%) of the clergy as compared to five (3.4%)

of the spouses answered this question in the "strongly agree" category. Fifty-four clergy (32.3%) as compared to 40 spouses (27.0%) answered this question in the "agree" category. Thirty-five clergy (21.0%) as compared to 51 spouses (34.5%) answered this question in the "not sure" category. Fifty-three clergy (31.7%) as compared to 47 spouses (31.8%) answered this question in the "disagree" category. Thirteen clergy (7.8%) as compared to five spouses (3.4%) answered this question with "strongly disagree." The major difference between the two groups, appears to be in the "not sure" category, and in the extremes, where clergy tend to respond more than spouses. The question itself was equally positive/negative, with both clergy and spouses split on the issue.

Question #15

Regarding whether "living in a parsonage hinders ministry to political/ethical issues," there was no significant difference in the responses of clergy and spouses on this question. The $\chi^2 = 4.26$ with four degrees of freedom. The level of significance = 0.37 (P = 0.37). There were 16 missing observations to this question.

Question #16

Regarding whether "living in a parsonage makes the vocation of ministry more attractive to me," there was no significant difference between clergy and spouse

responses to this question. The $\chi^2 = 0.28$ with four degrees of freedom and the level of significance = 0.99. There were 18 missing observations to this question. The categories were very close to identical in their percentages in this item.

Question #17

Regarding whether "in our community home ownership is the expected thing for most people," there was no significant difference between clergy and spouses' responses to this question. The $\chi^2 = 1.31$ with four degrees of freedom. The level of significance = 0.86 (P = 0.86). There were 14 missing observations to this question.

Question #18

Regarding the issue of "considering a move to another charge, we consider the new parsonage accommodations very carefully," there was no significant relationship between clergy and spouses' responses to this question. The $\chi^2 = 1.78$ with four degrees of freedom. The level of significance was 0.78 (P = 0.78). There were 13 missing observations to this question. Clergy tended to respond more positively to this item than did spouses, although not significantly. Of the clergy, 48.2% either agreed or strongly agreed, compared with 43.5% of the spouses. The spouses tended to disagree more with this item than clergy with 49.1% of the spouses either disagreeing or strongly

disagreeing compared with 43.5% of the clergy in those categories. Oddly, more clergy than spouses were "not sure" in this item.

Question #19

Regarding whether "the parsonage is needed as a positive symbol of the church's presence in the community," there was no significant relationship between clergy and spouses' perceptions on this question. The $\chi^2 = 2.8$ with four degrees of freedom. The level of significance on this question = 0.59 (P = 0.59). There were 13 missing observations to this question.

Question #20

Regarding "whether the parsonage system hinders the clergy family's ability to save enough money for retirement," there was no significant relationship between clergy and spouses' perceptions on this question. The $\chi^2 = 4.11$ with four degrees of freedom. The level of significance = 0.39 (P = 0.39). While both clergy and spouses largely agree with this item, either positively or negatively, a 6% difference exists between clergy and spouses in the "not sure" category, with spouses more "not sure" than clergy. However, clergy are more strongly agreed that the parsonage system is a hindrance to saving for retirement, and the 6% difference is in agreement with this item. However, this is not a significant difference statistically.

Question #21

Regarding whether "the parsonage system allows the clergy person to be more present to the needs of other persons," there was no significant difference of perception between clergy and spouses to this question. The $\chi^2 = 3.40$ and the level of significance = 0.49 ($P = 0.49$). There were four degrees of freedom. This question had 25 missing observations.

Question #22

Regarding whether "the parsonage is a 'free benefit' of the ministry beyond the salary," there was no significant relationship between clergy and spouses' perceptions to this question. The $\chi^2 = 2.19$ with four degrees of freedom. The level of significance = 0.7 ($P = 0.7$). There were 17 missing observations on this question.

Question #23

Regarding whether the respondent believes "the minister should be responsible for housing his family after his death or upon his retirement," there was no significant relationship between clergy and spouses' responses to this question. The $\chi^2 = 2.08$ with four degrees of freedom. The level of significance = 0.72 ($P = 0.72$). There were 22 missing observations to this question.

Question #24

Regarding whether the respondent "sense(s) a conflict between ministerial and family commitments in the parsonage," there was no significant relationship between clergy and spouses' responses to this question. The $\chi^2 = 3.64$, with four degrees of freedom. The level of significance = 0.46. There were 20 missing observations to this question.

Question #25

Regarding the preference of the clergy and spouses for the parsonage system or other forms of housing, there was no significant relationship between their responses to this question. The $\chi^2 = 4.81$ with four degrees of freedom. The level of significance = 0.3 (P = 0.3). There were 17 missing observations to this question.

Question #26

Regarding the satisfaction of clergy and spouses with their present housing arrangement, there was no significant relationship between clergy and spouses' responses to this question. The $\chi^2 = 1.48$ with four degrees of freedom. The level of significance = 0.83 (P = 0.83). There were 15 missing responses to this question.

E. CONCLUSIONS CONCERNING THE COMPARISON
OF CLERGY AND SPOUSES TO THE 26 ITEMS

On all but two of the questions (numbers 12 and 14), there was no significant relationship between the clergy and spouses' responses. In the two cases above where significance was noted, the differences between the two groups seemed to be in the "not sure" category. The spouses seemed to be less sure of their responses than the clergy in these two instances to a significant degree. In other items the same general pattern can be observed, but to a lesser degree.

Generally speaking the level of agreement is quite high between clergy and spouses on the items in the questionnaire, and with the above noted exceptions there was no significant difference between their responses. From this one can conclude that clergy and spouses perceive their relationship to the questions raised regarding the parsonage system quite similarly, with the exceptions noted. Therefore their responses to the questions raised about it can largely be seen as similar.

F. COMPARING PERCEPTIONS OF THOSE WHO LIVE
IN PARSONAGES WITH THOSE WHO CHOOSE
OTHER HOUSING OPTIONS

The descriptive data has shown that there are 82.5% of the respondents who live in parsonages, while 17.5% of the respondents live in other housing, using the housing allowance option. In the light of the history of

controversy in the conference regarding the parsonage system this proportion of those who live "outside" the system is, while not great, at least significant and interesting. A comparison of their views on the parsonage system with those still remaining in the system (by far the majority) reveals some very significant differences of perceptions on the system's effects.

The respondents who reported living in the parsonage were compared with those who reported other arrangements; thus, all those who in Question #10 reported living in a parsonage were classified in Group #1, and all those who chose other options were assigned to Group #2. Their responses were compared using the Chi-square method. The results follow.

Question #1

On Question #1 on the questionnaire regarding whether the parsonage system "hinders my sense of freedom to be myself around the congregation," there was a significant relationship between the two groups. The $\chi^2 = 69.9$ with four degrees of freedom. The level of significance was less than 0.0001. The number of missing observations was three.

Of the parsonage group, 3.6% strongly agreed with this statement (10), and 36% of the housing allowance (H-group) group "strongly agreed" with this statement (22). Of the P-group, 17% "agreed" with the statement, while 20%

of the H-group "agreed" with the statement (48-12, respectively). In the "not sure" category were 7.5% of the P-group (21), and 8.3% of the H-group (5). In the "disagree" category were 49.5% of the P-group (139), and 30% of the H-group (18). In the "strongly disagree" category were 22.4% of the P-group (63), and 5% of the H-group (3). The two groups appear quite opposed to one another on this issue.

Question #2

Regarding whether the respondent "feels rigidified to the role of 'minister' or 'minister's spouse' because of the parsonage system," a significant relationship exists. The $\chi^2 = 56.1$ with four degrees of freedom. Again the significance is at the "less than 0.0001 level." There were seven missing observations.

In the "strongly agree" category were 2.1% of the P-group (6), and 26.8% of the H-group (15). In the "agree" category were 8.5% of the P-group (24), and 8.9% of the H-group (5). In the "not sure" category were 6.8% of the P-group (19), and 14.3% of the H-group (8). In the "disagree" category were 56.6% of the P-group (159), and 39.3% of the H-group (22). In the "strongly disagree" category were 26% of the P-group (73), and 10.7% of the H-group (6). The major significant difference on this item is the nearly 27% of the H-group who "strongly agree" with only 2.1% of the P-group in that category.

Question #3

Regarding whether "participation in the system of provided housing enhances my sense of self-esteem," a significant relationship exists. The $\chi^2 = 23.57$ with four degrees of freedom. The significance level = 0.0001 (P = 0.0001). There were 11 missing observations.

In the "strongly agree" category were 1.1% (3) of the P-group, and 5.5% (3) of the H-group. In the "agree" category were 14.4% (40) of the P-group, and 5.5% (3) of the H-group. In the "not sure" category were 27.0% (75) of the P-group, and 16.9% (9) of the H-group. In the "disagree" category were 41.4% (115) of the P-group, and 32.7% (18) of the H-group. In the "strongly disagree" category were 16.2% (45) of the P-group, and 40% (22) of the H-group. While both groups tended to disagree with this item, the response of the H-group was much more marked. The "not sure" category was much higher in the P-group.

Question #4

Regarding "whether in the parsonage system I can have as creative a lifestyle as the other parishioners in our church," a significant relationship exists. The $\chi^2 = 69.7$ with four degrees of freedom. The significance level = <0.0001. There were four missing observations.

In the "strongly agree" category were 10.3% (29) of the P-group, and 1.7% (1) of the H-group. In the

"agree" category were 39.9% of the P-group (112), and 18.6% (11) of the H-group. In the "not sure" category were 11.0% (31) of the P-group, and 10.2% (6) of the H-group. In the "disagree" category were 31.3% (88) of the P-group, and 27.1% (16) of the H-group. In the "strongly disagree" category were 7.5% of the P-group (21), and 42.4% (25) of the H-group. This item reflects a definite polarization with 69.5% of the H-group in the disagreement categories, and over two-thirds of the "disagree" responses in the "strongly disagree" category. The P-group, on the other hand, had just over 50% (50.2%) in the "agree" categories.

Question #5

Regarding whether "I prefer the church take care of our housing needs," a significant relationship exists. The $\chi^2 = 69.71$ with four degrees of freedom. The significance = <0.0001 ($P = <0.0001$). There were eight missing observations.

In the "strongly agree" category were 11.5% (32) of the P-group, and 3.4% (2) of the H-group. In the "agree" category were 37.1% (103) of the P-group, and 10.3% (6) of the H-group. In the "not sure" category were 24.1% of the P-group (67), and 6.9% (4) of the H-group. In the "disagree" category were 20.1% of the P-group (56), and 37.9% (22) of the H-group. In the "strongly disagree" category were 7.2% (20) of the P-group, and 41.4% (24)

of the H-group. Major significant differences were the large number of P-group respondents in the "not sure" category, and the large number of H-group respondents in the "strongly disagree" category, as compared with the relatively small number in that category (7.2%) of the P-group. The two groups appear polarized on this issue, generally speaking.

Question #6

Regarding whether "parsonage children's relationship with their peers is made easier by their living the parsonage lifestyle," a significant relationship exists. The $\chi^2 = 41.04$ with four degrees of freedom. The significance = <0.0001 ($P = <0.0001$). There were 20 missing observations.

In the "strongly agree" category were 1.5% (4) of the P-group, and 1.8% (1) of the H-group. In the "agree" category were 9.7% (26) of the P-group, and 1.8% (1) of the H-group. In the "not sure" category were 38.3% (103) of the P-group, and 16.4% (9) of the H-group. In the "disagree" category were 44.6% (120) of the P-group, and 47.3% (26) of the H-group. In the "strongly disagree" group were 5.9% (16) of the P-group, and 32.7% (18) of the H-group.

The major differences are in the "strongly disagree" category (32.7% to 5.9%) and in the "not sure" category (16.4% to 38.3%).

Question #7

Regarding whether "my family's sense of closeness is hindered by the 'parsonage lifestyle,'" a significant relationship exists. The $\chi^2 = 49.5$ with four degrees of freedom. The significance = <0.0001 . The number of missing observations was six.

In the "strongly agree" category were 1.8% (5) of the P-group, and 22.8% (130) of the H-group. In the "agree" category were 8.2% (23) of the P-group, and 15.8% (9) of the H-group. In the "not sure" category were 13.9% (39) of the P-group, and 12.3% (7) of the H-group. In the "disagree" category were 56.2% (158) of the P-group, and 43.9% (25) of the H-group. In the "strongly disagree" category were 19.9% (56) of the P-group, and 5.3% (3) of the H-group.

Significant differences were in the "agree" categories with the H-group registering very strongly on this item as opposed to the P-group, who were very weak in these categories. In the "strongly disagree" category the P-group very strongly outweighed the H-group.

Question #8

Regarding whether "my sense of fulfillment in my marriage is enhanced by the parsonage lifestyle," a significant relationship exists. The $\chi^2 = 18.4$ with four degrees of freedom. The significance was at the 0.001 level. There were 18 missing observations to this question.

In the "strongly agree" category were 2.9% (8) of the P-group, and 0 of the H-group. In the "agree" category were 12.1% (33) of the P-group, and 5.6% (3) of the H-group. In the "not sure" category were 30.1% (82) of the P-group, and 16.7% (9) of the H-group. In the "disagree" category were 45.2% (123) of the P-group, and 50.0% (27) of the H-group. In the "strongly disagree" category were 9.6% (26) of the P-group, and 27.8% (15) of the H-group.

Significant cells were the "not sure" category, and the "strongly disagree" category. While both groups tended to disagree with the statement, the H-group was very strong in its opposition, while the P-group tended to be "not sure."

Question #9

Regarding whether "contemporary marriage can often be hindered by the effects of the 'parsonage lifestyle,'" a significant relationship exists. The $\chi^2 = 39.76$ with four degrees of freedom. The significance was at the <0.0001 level. There were 13 missing observations.

In the "strongly agree" category 5.5% (15) were in the P-group, and 29.8% (17) in the H-group. In the "agree" category were 32.8% (90) of the P-group, and 35.1% (20) of the H-group. In the "not sure" category were 25.2% (69) of the P-group, and 24.6% (14) of the H-group. In the "disagree" category were 26.6% (73) of the P-group, and

10.5% (6) of the H-group. In the "strongly disagree" category were 9.9% (27) of the P-group, and 0 of the H-group.

Major differences on this question were in the "strongly agree" category (P-group = 5.5% while H-group = 29.8%). The "disagree" category was different for the groups (P-group = 26.6%, H-group = 10.5%). The "strongly disagree" category was also different (the P-group = 9.9%, with no respondent in the H-group).

Question #10

Regarding whether "the parsonage lifestyle allows my family to be as open or as closed as we choose with other people," a significant relationship exists. The $\chi^2 = 45.74$, with four degrees of freedom. The significance = <0.0001. There were five missing observations.

In the "strongly agree" category were 13.9% (39) of the P-group, and 6.9% (4) of the H-group. In the "agree" category were 60.5% (170) of the P-group, and 31.0% (18) of the H-group. In the "not sure" category were 6.4% (18) of the P-group, and 15.5% (9) of the H-group. In the "disagree" category were 16.4% (46) of the P-group, and 24.1% (14) of the H-group. In the "strongly disagree" category were 2.8% (8) of the P-group, and 22.4% (13) of the H-group.

The major differences were in the "agree" category (60.5% P-group to 31.0% H-group), and in the "disagree" categories with a combined percentage of 19.2% P-group to

46.5% H-group. This was particularly true for the "strongly disagree" call, where the P-group registered 2.8% while the H-group registered 22.4%.

Question #11

Regarding whether "our family's parsonage needs negatively affect our ministry to the persons on the parsonage committee," a significant relationship exists. The $\chi^2 = 71.81$ with four degrees of freedom. The significance level = <0.0001 . The number of missing observations is nine.

In the "strongly agree" category were 1.1% (3) of the P-group, and 16.4% (9) of the H-group. In the "agree" category were 6.1% (17) of the P-group, and 27.3% (15) of the H-group. In the "not sure" category were 13.6% (38) of the P-group, and 23.6% (13) of the H-group. In the "disagree" category were 58.2% (163) of the P-group, and 32.7% (18) of the H-group. In the "strongly disagree" category were 21.1% (59) of the P-group, and 0 of the H-group.

Significant differences existed in all categories reflecting a rather marked polarization on this issue.

Question #12

Regarding whether "the parsonage lifestyle enhances my understanding of the practical problems of other members of the congregation and our community," a significant

relationship exists. The $\chi^2 = 20.05$ with four degrees of freedom. The significance = 0.0005. The number of missing observations = 12.

In the "strongly disagree" category were 1.1% (3) of the P-group, and 0 of the H-group. In the "agree" category were 13.1% (36) of the P-group, and 10.3% (6) of the H-group. In the "not sure" category were 23.7% (65) of the P-group, and 13.8% (8) of the H-group. In the "disagree" category were 55.1% (151) of the P-group, and 50.0% (29) of the H-group. In the "strongly disagree" category were 6.9% (19) of the P-group, and 25.9% (15) of the H-group.

Significant cells on this item were in the "not sure" category, and the "strongly disagree" category. In the "not sure" category, the P-group was nearly 10% higher than the H-group. In the "strongly disagree" category, the H-group was 19% higher than the P-group.

Question #13

Regarding whether "because we live in provided housing our family often feels 'set apart' from the rest of the community," a significant relationship exists. The $\chi^2 = 37.7$ with four degrees of freedom. The level of significance = <0.0001 (P = <0.0001). There were ten missing observations on this item.

In the "strongly agree" category were 0.7% (2) of the P-group, and 11.3% (6) of the H-group. In the "agree"

category were 14.6% (42) of the P-group, and 22.6% (12) of the H-group. In the "not sure" category were 8.5% (24) of the P-group, and 22.6% (12) of the H-group. In the "disagree" category were 58.4% (164) of the P-group, and 35.8% (19) of the H-group. In the "strongly disagree" category were 17.4% (49) of the P-group, and 7.5% (4) of the H-group.

The major significant differences were in all categories, with the exception of the "agree" cell which had only a 6.7% spread of opinion. All others exceeded 10% difference.

Question #14

Regarding whether "the parsonage system and lifestyle enhances my ability to do my style of ministry," a significant relationship exists. The $\chi^2 = 27.08$ with four degrees of freedom. The significance = <0.0001 . There were 24 missing observations to this question.

In the "strongly agree" category were 6.3% (17) of the P-group, and 0 of the H-group. In the "agree" category were 33% (89) of the P-group, and 14% (7) of the H-group. In the "not sure" category were 27.4% (74) of the P-group, and 24% (12) of the H-group. In the "disagree" category were 30% (81) of the P-group, and 44% (22) of the H-group. In the "strongly disagree" category were 3.3% (9) of the P-group, and 18% (9) of the H-group.

The major differences between the groups were found in the "agree" cell, with a 19% difference in perception and in the "disagree" cell with a 14% difference in perception, and in the "strongly disagree" cell with a 14.7% difference in perception. The result is that the H-group tends to disagree more strongly with the item than the P-group, and the P-group tends to agree more with the item than the H-group. A moderate polarity exists.

Question #15

Regarding whether "living in a parsonage hinders ministry to political/ethical issues in our community," a significant relationship exists. The $\chi^2 = 25.76$ with four degrees of freedom. The number of missing observations was nine.

In the "strongly agree" category were 1.4% (4) of the P-group, and 14.3% (8) of the H-group. In the "agree" category were 16.5% (46) of the P-group, and 21.4% (12) of the H-group. In the "not sure" category were 18.1% (51) of the P-group, and 16.1% (9) of the H-group. In the "disagree" category were 46.2% (129) of the P-group, and 41.1% (23) of the H-group. In the "strongly disagree" category were 17.6% (49) of the P-group, and 7.1% (4) of the H-group.

The H-group tended to more strongly agree with this statement, while the P-group tended to more strongly disagree with it. Some moderate polarity on the issue is evident.

Question #16

Regarding whether "living in the parsonage makes the vocation of ministry more attractive to me," a significant relationship exists. The $\chi^2 = 30.85$ with four degrees of freedom. There were 11 missing observations. The significance = <0.0001.

In the "strongly agree" category were 3.6% (10) of the P-group, and 0 of the H-group. In the "agree" category were 17.7% (49) of the P-group, and 1.8% (1) of the H-group. In the "not sure" category were 19.1% (53) of the P-group, and 17.9% (10) of the H-group. In the "disagree" category were 48.4% (134) of the P-group, and 42.9% (24) of the H-group. In the "strongly disagree" category were 11.2% (31) of the P-group, and 37.5% (21) of the H-group.

The significant spread in the "agree" category between the groups with the P-group agreeing with the item (18%) and only 2% of the H-group choosing this, as well as the 37.5% "strongly disagreeing" in the H-group with this item as opposed to only 11.2% (P-group) accounts for the significant differences.

Question #17

Regarding whether "in our community, home ownership is the expected thing, for most people," a significant relationship exists. The $\chi^2 = 26.35$ with four degrees of

freedom. The significance = <0.0001 . There were seven missing observations.

In the "strongly agree" category were 10.0% of the P-group (28), and 32.8% of the H-group (19). In the "agree" category were 48.7% (136) in the P-group, and 50.0% of the H-group (29). In the "not sure" category were 15.4% (43) of the P-group, and 10.3% (6) of the H-group. In the "disagree" category were 24.0% (67) of the P-group, and 6.9% (4) of the H-group. In the "strongly disagree" category were 1.8% (5) of the P-group, and 0 of the H-group.

Significant differences existed between the two groups in the "strongly agree" category with $P = 10\%$ and $H = 32.8\%$; in the "disagree" category with $P = 24\%$ and $H = 6.9\%$.

Question #18

Regarding whether "we consider the new parsonage accommodations very carefully before choosing to accept the appointment" a significant relationship exists. The $\chi^2 = 26.96$ with four degrees of freedom. The significance = <0.0001 ($P = <0.0001$). The number of missing observations was six.

In the "strongly agree" category were 9.3% (26) of the P-group, and 34.5% of the H-group (20). In the "agree" category were 33.6% (94) of the P-group, and 25.9% (15) of the H-group. In the "not sure" category were 7.5% (21) of the P-group, and 8.6% (5) of the H-group. In the "disagree"

category were 41.4% (116) of the P-group, and 25.9% (15) of the H-group. In the "strongly disagree" category were 8.2% (23) of the P-group, and 5.2% (3) of the H-group.

The H-group agreed strongly on this item while the P-group tended to agree but not in the "strongly" category or as much. Some of the P-group (41.4%) disagreed significantly more than the H-group (25.9%). The net result was that the H-group tended to agree with the item while the P-group tended to disagree with the item, but both groups had a significant number of respondents who felt otherwise.

Question #19

Regarding whether "the parsonage is needed in the community as a positive symbol of the church's presence," a significant relationship exists. The $\chi^2 = 10.50$ with four degrees of freedom. The significance = 0.03. There were seven missing observations to this item.

In the "strongly agree" category were 2.5% (7) of the P-group, and 1.7% (1) of the H-group. In the "agree" category were 10.0% (28) of the P-group, and 5.2% (3) of the H-group. In the "not sure" category were 14.0% (39) of the P-group, and 8.6% (5) of the H-group. In the "disagree" category were 55% (155) of the P-group, and 48.0% (28) of the H-group. In the "strongly disagree" category were 17.9% (50) of the P-group, and 36.2% of the H-group.

While both groups tended to feel that the parsonage was not needed as a positive symbol of the church in the community, more of the P-group (parsonage dwellers) were either not sure or agreed to a slight extent.

Question #20

Regarding whether "the parsonage system hinders the clergy family's ability to save enough money for retirement," a significant relationship exists. The $\chi^2 = 29.19$ with four degrees of freedom. The significance = 0.0001. There were eight missing observations to this item.

In the "strongly agree" category were 18.9% (53) of the P-group, and 48.2% (27) of the H-group. In the "agree" category were 32.1% (90) of the P-group, and 35.7% (20) of the H-group. In the "not sure" category were 16.8% (47) of the P-group, and 7.1% (4) of the H-group. In the "disagree" category, were 25.7% (72) of the P-group, and 8.9% (5) of the H-group. In the "strongly disagree" category were 6.4% (18) of the P-group, and 0 of the H-group.

While 83.9% of the H-group strongly agreed or agreed as opposed to 51% of the P-group, the major difference was in the strength to which they held this opinion. The H-group had a 30 percentile spread over the P-group in the "strongly agree" category on this item. More of the P-group was not sure of this question (9.7%).

Question #21

Regarding whether "the parsonage system allows the clergy person in our family to be more 'present' to the needs of other persons," a significant relationship exists. The $\chi^2 = 48.39$ with four degrees of freedom. The significance = <0.0001 . There were 19 missing observations to this item.

In the "strongly agree" category were 4.4% (12) of the P-group, and 3.6% (2) of the H-group. In the "agree" category were 28.1% (76) of the P-group, and 16.4% (9) of the H-group. In the "not sure" category were 27.4% (74) of the P-group, and 14.5% (8) of the H-group. In the "disagree" category were 34.8% (94) of the P-group, and 29.1% (16) of the H-group. In the "strongly disagree" category were 5.2% (14) of the P-group, and 36.4% (20) of the H-group.

The major cell difference was in the "strongly disagree" category, with the H-group 26.4% in that category and only 5.2% of the P-group there. More of the P-group was undecided about this item (27.4% not sure). More of the P-group agreed with the item than the H-group: 28.1% to 16.4%.

Question #22

Regarding whether "the parsonage system is a free benefit of the ministry beyond the salary," a significant relationship does not exist. The $\chi^2 = 8.33$ with four

degrees of freedom. The significance = 0.08. There were ten missing observations.

Both groups disagreed with this statement. The disagree categories held 72.7% of all respondents.

Question #23

Regarding whether the respondents "believe the minister should be responsible for housing his family upon his death or retirement," a significant relationship exists. The $\chi^2 = 29.9$ with four degrees of freedom. The significance = <0.0001. There were 15 missing observations to this question.

In the "strongly agree" category were 8.9% (24) of the P-group, and 22.0% (13) of the H-group. In the "agree" category were 66.7% (180) of the P-group, and 67.8% (40) of the H-group. In the "not sure" category were 16.3% (44) of the P-group, and 1.7% (1) of the H-group. In the "disagree" category were 7.0% (19) of the P-group, and 0 of the H-group. In the "strongly disagree" category were 1.1% (3) of the P-group, and 8.5% (5) of the H-group.

A larger percentage of H-group respondents strongly agreed with this statement, and a larger percentage disagreed with this statement than P-group percentages. Most significant was the percentage of P-group over H-group percentages who were not sure (16.3% to 1.7% P-group to H-group).

Question #24

Regarding whether the respondent senses "a conflict between ministerial and family commitments in the parsonage," a significant relationship exists. The $\chi^2 = 35.3$ with four degrees of freedom. The significance = 0.0001. There were 15 missing observations to this question.

In the "strongly agree" category were 3.7% (10) of the P-group, and 25% (14) of the H-group. In the "agree" category were 25.6% (70) of the P-group, and 21.4% (12) of the H-group. In the "not sure" category were 18.7% (51) of the P-group, and 21.4% (12) of the H-group. In the "disagree" category were 44.7% (122) of the P-group, and 32.1% (18) of the H-group. In the "strongly disagree" category were 7.3% of the P-group (20), and 0 of the H-group.

In the H-group, 25.0% compared to 3.7% (P-group) "strongly agree" category accounted for the major difference in the responses of the two groups as far as agreement with the question was concerned. The 44.7% (P-group) "disagree" response as compared to a 32.1% H-group response accounted for the other significant difference. Broken down into "agree-not sure-disagree" components, the H-group was 46.4% in the "agree" categories, 21.4% in the "not sure," and 32.1% in the "disagree" categories as compared to the P-group's 29.3% in the "agree" categories, 18.7% in the "not sure," and 52% in the "disagree"

categories. The two groups have significant differences on this issue.

Question #25

Regarding whether, given the preference the respondent would choose one of five options, a significant relationship exists. The $\chi^2 = 22.65$ with one degree of freedom. The significance = <0.0001 . There were nine missing observations on this question.

The P-group (parsonage living clergy and spouses) prefer living in the parsonage 40.2% (111). The H-group (those living in other options on the housing allowance plan) prefer parsonage living 6.8% (4).

The P-group (parsonage living clergy and spouses) who indicated preference for other options (i.e, a choice of either buying or renting a home or condominium) were 59.8% (165). The H-group (those who live in other housing options, with the housing allowance plan) indicated a preference for the other housing options, 93.2% (55).

Question #26

Regarding the level of satisfaction felt by respondents with their present housing arrangement, no significant relationship existed between the two groups' responses to this question.

Of the P-group, 13.4% (37) felt dissatisfied with their present housing arrangement. Of the H-group, 11.9%

(7) of the H-group felt dissatisfied with their present housing arrangement. In the "not sure" category were 14.1% (39) of the P-group, and 6.8% (4) of the H-group. In the satisfied group were 72.6% (201) of the P-group, and 81.4% (48) of the H-group.

Generally speaking, the H-group had a slightly higher percentage of satisfaction with their present housing arrangement; fewer were dissatisfied and fewer were not sure (in percentages).

G. CONCLUSIONS ON THE COMPARISON OF P- AND H- GROUPS

A statistically significant relationship existed between the two clergy-spouse groups on all questions except numbers 22 and 26. The significance on all these items indicated a great span of difference between the perceptions of the effects of the parsonage system as it affects the personal, family and ministerial life of the respondents. Those who have taken another housing option appear to respond to the items differently than those who choose or remain in parsonages.

Generally, on many items the responses appear to be somewhat polarized. Of significance is the fact that if the parsonage dwellers could choose which of the options they would prefer, 59.8% would choose options other than the parsonage, while those who have taken other housing options in the vast majority of the cases (93.2%) would

prefer to remain outside the provided housing system, using a housing allowance. Both groups reported they were, however, largely satisfied with their present housing arrangement.

H. INTERPRETATION OF THE DATA IN RELATION TO THE HYPOTHESIS

The following section combines the findings around the hypothesis from both the comparisons of clergy/spouse and P-group/H-group. The findings from the foregoing treatment are interpreted in the light of the three areas of concern: (1) the personal sense of becoming, (2) the family's sense and marital sense of becoming, and (3) the perception of becoming in ministry. Each category includes those question-items which apply most directly to it; some of the question-items are in more than one category.

Conclusions from the interpretation of the data are found in the last chapter.

1. The Parsonage System and the Personal Sense of Becoming

Questions 1, 2, 3, 4, 5, 12 and 24 are included in this category. They relate to the respondent's sense of personal growth and fulfillment as it is affected by the parsonage system.

Regarding whether the respondent felt hindered to be himself in the parsonage system, 27% were in the "agree" category, 7.6% were "not sure," and 65.4% disagreed, of

all respondents (341). However, in the comparison of the P-group and H-group, 56.7% of the H-group agreed, 8.3% were not sure, and 35.0% disagreed; of the P-group 20.7% agreed, 7.5% were not sure, and 71.9% disagreed. Clergy and spouses did not significantly differ in their views on this issue.

Regarding the respondents' feelings of being rigidified into roles of minister or minister's spouse by the parsonage system, of the respondents 77.1% disagreed, 8% were not sure, and 14.8% agreed. Agreement between ministers and spouses existed in all categories. However, 35.7% of the H-group agreed with the statement, while only 10.6% of the P-group did. Not sure were 6.8% of the P-group, and 14.3% of the H-group. Disagreeing with the statement were 81.6% of the P-group, and 10.7% of the H-group. Ministers and spouses closely agreed in all categories with one another.

Regarding whether participation in the system of provided housing enhanced the self-esteem, of the respondents (326), "agreed" were 14.7%, "not sure" were 25.5%, and "disagreed" were 59.8%. Ministers and spouses agreed in all categories. Also significant was the fact that 56% of the P-group and 72% of the H-group disagreed, with 40% of the H-group strongly disagreeing with the statement.

Regarding whether the respondent felt the freedom to be as creative as other members of the congregation in lifestyle, of the 333 respondents 44.4% agreed with the

statement, 11.4% were not sure, and 44.1% disagreed. Slightly more spouses agreed than ministers. Between the P-group and H-group a great difference is evident on this question. Of the P-group, 50.2% agree, while only 20.3% of the H-group agree. Of the H-group, 69.5% disagree, while 39.9% of the P-group disagree.

Regarding whether the respondent preferred that the church take care of housing needs, 42.5% agreed, 20.7% were not sure, and 36.8% disagreed, of 329 respondents to this item. Ministers and spouses were close in their agreement within the categories. The P-group agreed with the statement 48.6%; the H-group agreed 13.7%. Of the P-group, 24.1% were not sure; 6.9% of the H-group were not sure. H-group disagreed 79.3% of respondents, while 27.3% of P-group respondents disagreed.

Regarding whether the "'parsonage lifestyle' enhances my understanding of the practical problems of others," of the total of 325 respondents 31.5% agreed, 22.2% were not sure, and 64.2% disagreed. Spouses were much more not sure about this item than clergy (29.1% as compared with 15.6%). Clergy tended to feel this item, more strongly disagreeing than spouses. The P-group was much more not sure than the H-group. The H-group disagreed much more with the statement than did the P-group.

Regarding whether the respondent felt a conflict between ministerial and family commitments in the parsonage, of the 324 respondents, 31.8% agreed, 19.4% were not

sure, and 48.8% disagreed. Slightly more spouses than clergy strongly agreed with this item. More clergy than spouses agreed with the item. The H-group much more strongly agreed with the item than the P-group (46.4% to 29.3%). The P-group disagreed with the item much more strongly than the H-group (52.0% to 32.1%).

2. The Parsonage System and the Sense of Becoming in Marriage and the Family

Questions 6, 7, 8, 9, 10, 11, 13, 18, 20 and 23 are included in this category. They relate to the respondent's sense of becoming as a family member, and marital spouse perceptions of the couple's sense of becoming as it is affected by the parsonage system.

Regarding whether parsonage children's relationship with their peers is made easier by their living the "parsonage lifestyle," of the 317 respondents 10.1% agreed, 35.0% were not sure and 54.9% disagreed. Ministers' and spouses' responses agreed essentially in all categories. While 11.2% of the P-group agreed with this statement, only 3.6% of the H-group did. Of the P-group, 38.3% were not sure, while 16.4% of the H-group were unsure. Of the P-group, 50.5% disagreed with the statement, while 80.0% of the H-group disagreed with 32.7% of them in the "strongly disagree" category.

Regarding whether the respondent's family's sense of closeness was hindered by the parsonage lifestyle, 14.2% agreed, 13.9% were not sure, and 71.9% disagreed.

A slightly larger number (13) of ministers agreed with this item than spouses. In agreement with the statement was 38.8% of the H-group and 10.0% of the P-group. In disagreement with the statement were 76.1% of the P-group and 49.2% of the H-group. A larger percentage of the P-group strongly disagreed with the statement than the H-group (19.9% to 5.3%).

Regarding whether the respondent's sense of fulfillment in marriage was enhanced by the parsonage lifestyle, of the 319 respondents 13.8% agreed, 27.9% were not sure, 58.4% disagreed with the statement. Clergy and spouses essentially concurred in all categories of agreement. The P-group had a higher agreement percentage than the H-group (15.0% to 5.6%). The P-group was more not sure than the H-group (30.1% to 16.7%). The H-group had 77.8% disagreement while the P-group had only 54.8% disagreement with this item.

Regarding whether contemporary clergy marriages can often be hindered by the effects of the parsonage lifestyle, of the 325 respondents 42.7% agreed, 24.9% were not sure, and 32.3% disagreed. Clergy and spouses were essentially in agreement in their responses in all categories. Clergy, however, were slightly higher in their agreement with this item (46.6% to 38.9%) than were the spouses. The H-group registered 64.9% agreement; the P-group 38.3% agreement. The groups about evenly were not sure. However, 35.5% of the P-group disagreed with the statement compared to 10.5% of the H-group.

Regarding whether the parsonage lifestyle allows the respondent's family life to be as open or closed as they choose with other people, of the 332 respondents, 67.8% agree, 7.5% are not sure, 24.7% disagree. Clergy and spouses' agreement as to the strength of their response is essentially the same throughout this item. The P-group agrees with the statement 64.4% of respondents; the H-group had 37.9% respondents agreeing with this statement. The H-group was more not sure; 19.2% of the P-group disagreed compared with 46.5% of the H-group.

Regarding whether our family's parsonage needs negatively affect the respondent's ministry to the parsonage committee members, of the 328 respondents 12.8% agreed, 15.5% were not sure, and 71.7% disagreed. The clergy and spouses closely agreed in their responses to the categories. The P-group registered 7.7% in agreement, compared with the H-group who registered 43.7%. The H-group was more not sure than the P-group (23.6% to 13.6%). Of the P-group, 79.3% disagreed with this item, while 32.7% of the H-group disagreed.

Regarding whether the clergy family often feels set apart from the rest of the community because of the provided housing, of the 327 respondents 19.2% agreed, 10.4% were not sure, and 70.3% disagreed. The clergy and spouses were close in their agreement in the categories. In the group classification, the P-group had 15.6% agree, 8.5% not sure, and 75.8% disagree, while the H-group had

33.9% agree, 22.6% not sure, and 43.3% disagree. There was a high not sure in the H-group, and rather even split of responses for this group (agree and disagree). However, the P-group had a high incidence of disagreement, low not sure, and thus a low agree response.

Regarding whether the respondent considers the parsonage arrangements very carefully before choosing to accept an appointment, of the 331 respondents 45.9% agreed, 7.5% were not sure, and 46.3% disagreed. Clergy more than spouses reported considering the parsonage very carefully (58.2% to 43.5%). In the group classification, the P-group had 42.9% agree, 7.5% not sure, and 49.6% disagree, compared to the H-group who had 60.4% agree, 8.6% not sure, and 31.1% disagree. The H-group has a significantly larger percentage agreeing with the statement while the P-group has a large percentage disagreeing with it.

Regarding whether the parsonage system hinders the clergy family's ability to save enough money for retirement, of the 329 respondents 57.1% agree, 14.9% were not sure, and 28.0% disagreed with the statement. More spouses strongly agreed than clergy (25.5% to 22.6%). More spouses were not sure than clergy (18.0% to 11.9%). In the group classification, the P-group had 32.1% disagree, compared to 8.9% disagree of the H-group. The P-group had 16.8% not sure, while the H-group had 7.1%. The H-group had 83.9%

agree responses compared to the P-group, who had only 50.0% agree responses.

Regarding whether the minister should be responsible for housing his family upon his death or retirement, of the 322 responses, 77.1% agreed, 14.3% were not sure, and 8.4% disagreed. Both clergy and spouses were in essential agreement in the categories. In the group classification, the P-group had 75.6% agree, 16.3% not sure, and 8.1% disagree, compared to 89.8% agree, 1.7% not sure, and 8.5% disagree (strongly) of the H-group. While both perceptions of this question are in agreement that the minister should be responsible, the H-group feels more strongly about the issue than the P-group.

3. The Parsonage System and the Sense of Becoming in the Ministry

Questions 14, 15, 16, 17, 19, 21, and 22 are included in this category. They relate to the respondent's sense of growth and fulfillment in the ministry as it is affected by the parsonage system.

Regarding whether the parsonage system enhances the respondents' ability to do their style of ministry, of the 315 respondents, 35.2% agree, 27.3% were not sure, and 37.4% disagree. In this category the respondents had a very high incidence of not sure responses, especially the spouses. In the group classification, the P-group had 39.3% agree, 27.4% not sure, and 33.3% disagree, while the

H-group registered 14.0% agree, 24.0% not sure, and 62% disagree. The H-group largely felt this item more strongly than the P-group, and disagreed with it.

Regarding whether living in a parsonage hinders ministry to political/ethical issues, of the 328 respondents, 21.1% agreed, 18.3% were not sure, and 60.6% disagreed. Clergy and spouses were in essential agreement in the categories of choice. In the group classification the P-group had 17.9% agree, 18.3% not sure, and 63.8% disagree, while 35.7% agreed, 16.1% were not sure, and 48.2% disagreed in the H-group. The H-group felt somewhat more strongly that home ownership had effect on the minister's political influence in the community than did the P-group.

Regarding whether living in the parsonage makes the vocation of ministry more attractive to the respondent, of the 326 respondents, 18.1% agreed, 19.3% were not sure, and 62.5% disagreed. Both clergy and spouses closely agreed on their responses to this item. There was strong disagreement to this item by both clergy and spouse, 15.6%. In the group classification the P-group registered 21.3% agreed, 19.1% not sure, and 59.6% disagreed, while the H-group registered 1.8% agreed, 17.9% not sure, and 80.4% disagreed. There were no strongly agree responses and only one agree response to this item in the H-group, indicating a rather strong dislike for the parsonage system as an adjunct to ministry.

Regarding home ownership as the norm in their community, of the 330 respondents to this item, 62.7% agree, 14.8% were not sure, and 22.4% disagree. The clergy and spouses were close to one another in their responses to this item. In the group classification the P-group had 58.7% agree, 15.4% not sure, and 25.8% disagree; while the H-group had 82.0% agree, 10.3% not sure, and 6.9% disagree.

Regarding whether the parsonage is needed as a positive symbol of the church in the community, of the 331 respondents, 75.5% disagreed, 13.0% were not sure, and 11.5% agreed. In the group classification, the P-group had 12.5% agree, 14.4% not sure, and 72.9% disagree; while 6.9% agreed, 8.6% were not sure, and 84.5% disagreed in the H-group. Both groups for the most part disagreed with this item.

Regarding whether the parsonage system allows the clergy person to be more "present" to the needs of other persons in the community, of the 319 respondents, 30.7% agreed, 25.1% were not sure, and 44.2% disagreed. In the group classification, the P-group had 32.5% agree, 27.4% not sure, and 40.0% disagree; while 20.0% agreed, 14.5% were not sure, and 55.5% disagreed in the H-group. Most noticeable was the much stronger level of disagreement in the H-group with this item (36.4% of the H-group was in the "strongly disagree" category).

Regarding whether the parsonage is a free benefit of the ministry, of the 327 respondents, 19.5% agree, 7.0%

were not sure, and 72.7% disagree. The clergy and spouses were largely in agreement on their answers to this item. In the group classification, the P-group had 22.1% agree, 7.2% not sure, and 70.7% disagree; while the H-group had 7.0% agree, 10.5% not sure, and 82.5% disagree. This item reflected a high level of agreement among both groups, the H-group having a more strongly expressed opinion.

This concludes the presentation of the interpretation of the data in the three categories. A brief descriptive interpretation of the data in these categories follows.

I. DESCRIPTIVE INTERPRETATION OF THE DATA

1. Personal Becoming

Generally speaking the respondents to the questionnaire did not feel that the parsonage system significantly hindered their ability to be themselves, although a sizeable minority did feel that the system did hinder them. The respondents felt that they were not tied to roles as "minister or minister's spouse" for the most part by the system of provided housing, although a small percentage did feel rigidified into roles. However, the respondents felt that the provided housing system for the most part did not enhance their self-esteem (59.8%). Both clergy and spouses shared this feeling about equally, and a small minority felt the opposite--that the provided housing system did enhance self-esteem (14.8%). A rather

large number of the respondents were not sure if the parsonage system enhanced self-esteem (25.5%). The respondents were evenly split on the issue of whether the system of provided housing allowed them to be as creative in their lifestyle as others. More of the respondents felt that the church should take care of the minister's housing needs than disagreed with the statement, but the large number of not sure responses and a relatively large number of disagreement does not lend this question to any definite interpretation. The parsonage system was perceived by the respondents to not help their understanding of the practical problems of others regarding daily life decisions (64.2%). Although the conflict of interest between ministerial and familial responsibilities was felt by 31.8% of the respondents, because of the parsonage system, and 48.8% felt that there was little or no conflict, the not sure percentage (19.4%) leaves questions as to how this item might be interpreted. Certainly a sizeable proportion of the respondents felt some conflict between the ministerial and familial responsibilities in the parsonage.

Interpreting the P-group and the H-group descriptively is much easier because generally, they have significant differences. This set of two groups, those who are in the parsonage system (P-group), and those who are in their own housing using the housing allowance option (H-group), differed significantly on most of the items in the questionnaire.

Over half of the H-group felt hindered to be themselves in the parsonage system, while only one-fifth of the P-group felt this way. Of the P-group, 71.9% felt they were not hindered in their personal ability to be themselves in the parsonage system. In the same way, while the P-group felt not tied to roles by a large majority (81%), the H-group had over 35.7% who did feel tied to roles because of the parsonage system. While 50.2% of those in parsonages felt they could be as freely creative as others in the congregations while in the parsonage system, those (H-group) who were no longer in the parsonage system felt that this was not so (only 20.3% agreed, while 69.5% disagreed) with the statement. The same process can be seen in whether the church should take care of housing needs. The P-group feels much more strongly than the H-group that it should. The H-group felt (79.3%) that the minister should provide his own housing. The H-group disagreed much more strongly than did the P-group that the parsonage system enhances self-esteem. The H-group much more strongly agreed that in the parsonage system there was a conflict between marriage and ministry.

2. Familial and Marital Becoming

In terms of the minister's and spouse's sense of familial and marital becoming the data states that the children are not perceived as being enhanced by living in the parsonage lifestyle. Many respondents were not sure

of their response to this item, but only 10.1% agreed with it. The H-group most strongly disagreed with the item, but the P-group also felt the system did not enhance children's relationship with their peers. Most of the respondents, however, felt that their closeness as a family was not hindered by the parsonage lifestyle (71.9%). Only 13.8% of the respondents felt that the parsonage lifestyle enhanced their marriages, while nearly 60% disagreed with the statement. The P-group and the H-group again demonstrated their polarities on this issue, with the P-group only registering a 54.8% disagreement with the statement, while the H-group registered 77.8%.

The respondents' perceptions of whether clergy marriages are hindered by the "parsonage lifestyle" the plurality agreed, but a high number of not sure responses clouded any more definite statement. Most of the disagreement came from the P-group, and a high percentage of agreement in the H-group (64.9%) showed that the parsonage was seen by these persons as hindering marital fulfillment.

Most of the respondents agreed that they could be as open or as closed with other people as they chose to be in the parsonage system (67.8%). However, 46.5% of the H-group disagreed with this statement. Evidently the family's parsonage needs do not affect the ministry to the parsonage committee. While most of the respondents did not feel "set apart" from the rest of the community, a

rather marked minority agreed with the statement, with another 10.4% not sure.

One of the more interesting items in the study is the question of whether the respondent considers the housing arrangements carefully before accepting a new appointment. Clergy tend to take the housing arrangements more seriously than spouses, and the H-group is more concerned with this than the P-group.

A majority of the respondents agree that the parsonage system hinders the minister's ability to save for retirement. One-sixth were not sure of this important item, and less than 30% disagreed with it. The H-group was much more cognizant of the retirement needs and the problem provided housing creates. Only 10% disagreed and 83.9% agreed with this statement.

Almost three-quarters of the respondents agree that the minister should be responsible for his housing needs and those of his family upon his death or retirement. The data elsewhere shows that only one-fifth has done so fully and that nearly two-thirds have made no arrangements. The H-group has indicated much stronger agreement with this statement than the P-group.

3. Sense of Becoming in the Ministry

The respondents are rather split regarding whether the parsonage system allows them to do their style of ministry, and a large proportion of not sure responses

clouded any interpretation. However, many in the H-group (62%) disagreed with the item. Evidently the parsonage system is not perceived by most respondents as hindering political/ethical issues in the community (60.6%). A sizeable, equal minority, however, were not sure or felt that the system did hinder their ministry. The H-group felt this more strongly than the P-group, although both groups do not sense a major hindrance in the parsonage system.

Most of the respondents felt that the parsonage system did not make the ministry as a vocation more attractive to them (62.5%). About 15% of the respondents felt this very strongly. The H-group in particular felt that the parsonage system was not a preferable part of the ministry to them (80.4%). Home ownership was seen as a norm in most of the communities and the home owners (H-group) felt that home ownership was much more the norm than did the parsonage dwellers, although both groups agreed that home ownership was largely "the expected thing" for most people. Nearly three-quarters of the respondents agreed that the parsonage was not needed as a positive symbol of the presence of the church in the community. Both groups felt that the parsonage as a symbol of the church's presence was unnecessary, and they disagreed with the statement at the rate of over 70%, with 14% not sure.

One item regarding becoming in ministry which deserves notice is whether the parsonage system allows the clergy person to be "present" to the needs of others. The respondents were mixed in their responses, but 44.2% of them were in disagreement with the statement, indicating that the parsonage system does not aid ministry by making possible more service and "presence" of the minister. While there was a 25.1% not sure rate, the disagreement with the statement was only 30.7%. All groups agreed that the parsonage was not a free benefit of the ministry. The H-group had the strongest feelings about this item. Most respondents then feel the parsonage as a part of the salary package.

This concludes the descriptive interpretation of the empirical study. Conclusions from the study and directions for further research follow in the final chapter.

Chapter VI

SOME CONCLUSIONS AND DIRECTIONS FOR FURTHER RESEARCH

A. INTRODUCTION

The purpose of this chapter is to draw together the historical, theological, psychological and empirical portions of this study toward some conclusions concerning the hypothesis. The basic premise of the study is that the parsonage system is a negative function of becoming and growth in the United Methodist parish ministry. Throughout this chapter the approach is to use all of the previous resources to come to an appreciation of the above premise. No single one of these bases--historical, theological, psychological or empirical--can or should stand by itself in supporting the thesis; they must stand together. In such a way a synergy is created which has a more total impact upon the premise than any one of the other approaches to the problem.

The basic methodology, then, in this process is to draw conclusions about the premises which are tied to all of the lines of inquiry in a consistent and logical way. Such is the task of this chapter. The final section of the chapter will present directions for further inquiry which are based upon these conclusions.

The chapter will give perspective to the present situation by descriptively synergizing the three lines of inquiry from the library research which led to the empirical study. The model of ministry which emerges as it interfaces with the model of marriage which emerges can in this present time, give directions for options in both marriage and ministry which are redemptive and enhance the becoming of persons. How the parsonage system has enhanced or hindered marriage and ministry, and how it is functioning in the present can be seen in the light of the redemptive mission of the church.

1. A Synergistic View of the Early
Period: Up to 1844

The period from 1800 to 1844 marks the beginning of the rise of the parsonage system in early Methodism. In the first twenty years of this time there were very few parsonages at all, because under the hand of bachelor Bishop Asbury, the ministry was mostly celibate. Bishop Coke initiated the first action for the parsonage system at the General Conference of 1800. A small group of married clergy helped to carry the motions for parsonages on the grounds that the system would help the ministry by ameliorating the number of locations.

The early parsonages that were built were to be furnished with "at least heavy furniture," and to be located in one of the main preaching points in the largely

"circuited" appointment system. The minister's wife and family stayed in the parsonage while the circuit rider minister-father was away on the circuit for weeks at a time. Thus, early clergy marriage was characterized by long separations, and short but intensive periods of togetherness when the circuit rider was home with his family. The minister's family was more often without their father than with him.

The itineracy required that the family moved often, usually once a year in the early period. Toward the end of this period, two years became normal as the country became more settled and the circuit rider settled with it into the "station ministry."

In this early period, the theological mission of the circuit rider was to convert the individual sinner and bring him to a sense of guilt and repentance. The circuit rider's ministerial tasks were two: to preach repentance and convert sinners, and to organize classes for study and prayer which were led by lay persons called class leaders. These persons served as the shepherds of the faithful, and the circuit rider served as the evangelist. The "reformation of the Continent, by the spreading of Scriptural Holiness" (as Bishop McKendree interpolated Wesley) characterized the ministry of this period. Camp meetings with other denominations were common, but the unique feature of the Methodists were the classes. The organization of classes achieved a second effect of the movement: to

bring some sort of social order out of chaos. The "saving of souls" through preaching and class meeting typified the work of ministry.

The parsonage in this early period was either rented or built for the minister's family at the initiation of the local church or the individual circuit rider, but small churches could not afford such luxuries, and the young preachers were sent to these charges because they could stay at the home of a member of the congregation.

Only after 1828 was any effort made to build parsonages on a large scale. The presiding elder at the 1828 General Conference was charged with seeing that each church be encouraged to build a parsonage, because many of the ministers were now married and had families. With the building of these parsonages, the circuit rider began to settle down. By 1844, this process was well underway.

The role of the early minister's wife in this period was to be the background support for her husband who was mostly "on the road." She was the one who reared the children in his absence, who kept his clothes clean, and who provided a home life that was a retreat from the pressures of the circuit-riding ministry. The provision of the parsonage in this period kept the married minister in the ministry, by allowing him to have a home-life, even though it was separate from his ministerial responsibilities. The parsonage system was necessary for this reason, for otherwise church leaders felt that locations because

of marriage would make the "spreading of Scriptural holiness" impossible.

2. The Rise of the Stationed Ministry as It Interfaced with the Parsonage System

With the settling of the country the itineracy style changed from a single year to a gradually lengthened period. The effect of the provided housing system in this period was that such housing arrangements enabled the Methodist itinerant to move rapidly into a community and stay more easily because of the provided place to set up family life. The system of provided housing was also effective in weathering economic reverses, which were common in the early second half of the nineteenth century. The minister and his family were more together now than previously, mostly because the minister was not constantly on the road, although he did have several outlying "preaching points" surrounding the "station."

The California missionary style, exemplified by Adam Bland and his family, was a combination of the circuit rider ministry and the settled station pastor. The missionary style was characterized by a married clergy, with a family (usually small, although not always), who moved every year into new territory, and organized classes and churches for Methodism through preaching, converting, and exemplifying the Christian life.

The family was included in the minister's work because the family was "set apart" from the rest of the community in at least two ways. First, the parsonage was often built next to the church because the same lot was used for both buildings. Second, the community "set apart" the minister and his family to be the moral example of the Christian life in the community. They were the standard of moral rectitude. No longer was the parsonage simply a place where the family could be housed, but it was a focal point in the community because its residents were set apart as the example for the rest. This function often led many of the early ministers and their families to feel that they had to be the benchmark of goodness in all ways, not simply the spiritual example. Cleanliness, for example, and simplicity were common expectations of "proper behavior" along with thrift, and calmness of temper.

The settling of the circuit rider in California produced the mixture of evangelical approach which had elements of both the settled pastorate and the frontier. Compton was an early teetotaling campground community, where both evangelism and high moral living were expected and existed side by side. In the earlier period the emphasis was primarily on conversion and conviction. The formation of communities produced a more pronounced emphasis upon the growth into Christian "perfection" in the Wesleyan sense. California was late in settling, and the

effect of the Discipline and the Hymn Book and other literature upon the newly forming churches was to stabilize a very unstable pioneer situation. The organization of the Methodist Church's polity for both the northern and the southern church enabled it to stay in a place longer than other religious bodies. The work of the lay preachers in preparing the way for the missionary was crucial for this to occur.

The early missionary in Southern California usually rented his house (Bland did), and not until much later (1872), was the first parsonage built.

As the country settled in Southern California the circuit-riding aspects of the itineracy gave way to a pattern of expectations which was much more pastoral. The period from 1876 to 1940 characterizes the time of the settled ministry in California.

3. The Parsonage System in Southern California

With the organization of the Southern California conferences, in 1870 (Southern Church) and 1876 (Northern Church), the official beginnings of the Southern California parsonage system began.

In 1868 the itineracy was allowed by the general conference (Northern Church) to extend to four years the time any minister could stay in one charge. The ministers of the Southern California area, however, stayed an average

of two years in any one place, and in the newer churches a one-year ministry was not uncommon. The gradual lengthening of the time limit to "indefinite" reflects the cultural shift which occurred during this period, i.e., persons wanting a more settled pastorate. Ministers stayed longer, and their ministries became more pastorally oriented. The pastoral functions increased and the evangelistic functions decreased.

The theological shift was from a very highly individualistic pietism of the missionary period to a more socially oriented approach at the beginning of the Second World War. In the early period the economic system and the shifts of population and emigration slowed the theological changes that were taking place on the east coast. A rather highly individualistic pietism characterized the area well into the twenties.

Much of the redemptive efforts were toward "bringing the lost sheep back into the flock," regeneration, and growth rather than upon a concern for the poor of the cities, or other social concerns. Such did occur in the early twenties and following, however.

In the first thirty years of this period the parsonage was the home of the "set apart" family, and often also seen as a possible place for additional space for church meetings. The normal congregation was proud of the parsonage and often claimed some proprietary rights to

its use. The parsonage family was seen as the "present occupants" of the church's house.

During the last thirty years of this period (1910-1940), the church often used a part of the parsonage for meeting social needs of the community in some cases. So the parsonage was shared with the congregation by the current itinerant and his family.

Clergy marriage during this period was often characterized in the literature as that of the shepherd and the shepherdess. The "exemplary couple" of the community was to work together to lead the flock in their growth in grace. The role-expectations were high on all members of the clergy family. In some parts of the country, particularly rural sections, these expectations still hold, to some degree. With the rise of these role expectations the nature of clergy marriage came to become important to this study, because some of them from this period are still in operation. The parsonage system, then, became a part of the ministry as it adapted to cultural change, allowing the minister and his family to be seen as the "examples" of the community in the context of the home. The parsonage home, as the example of the Christian home, became important to ministry for still another reason. Not only did it provide a place for the minister's family for shelter, and not only then did it provide a place for extended functions of the church, but it also symbolized by being the property of the church what a Christian home

was to be like. As such it became an extension of the ministry, not for the building but for the "home" created in the building. The parsonage system, then, allowed the "building" to remain the same for the congregation but the "home" symbolized by the parsonage family's expectations upon the community and the community's upon them, to remain in force. Thus the parsonage became a positive and needed symbol of the presence of the church in the community. The resident lived in the "goldfish bowl" existence, in large part because of the mutual expectations which were a result of the style of ministry which stressed the minister's moral example (including that of his family).

The form of marriage which resulted was what has been typified in this paper as the "traditional marriage." Such a marriage is described by Shostrom as being antithetical to personal growth and becoming. The style of marriage in the parsonage of this period was generally more rigidified than that of others. The literature of the period is filled with "self-help" manuals for new minister's wives, describing in detail the cultural expectations, or more accurately the typical community's expectations. A reading of the literature leaves no doubt but that the "shepherd and the shepherdess" were to conform to the needs and wishes of the congregation in ways not expected of others. The "traditional marriage" was further burdened by these expectations on the marital pair, and the rest of the clergy family. Especially burdened was

the "queen without a crown," the minister's spouse (usually a wife in those days).

The traditional marriage as characterized earlier is contractual, obligatory, role-oriented, "I-it" in nature, and based upon the maintenance of the security bond. The basic role-orientation of this form of marriage for clergy was also made with the congregation. The minister and spouse married the church, according to the literature (except when they were in bed, where the authors usually allowed much more freedom than outside the bedroom).

The basic conflicts which have arisen in the present between marriage and ministry surround many of these issues. The parsonage system as it encourages this form of marriage-church relationship, hurts clergy and spouses' sense of becoming. Such a non-actualizing style of marriage cannot be typical of the clergy families if they are to find their own sense of becoming. This is true of both clergy and spouses: spouses because it promotes a "satellite identity," and clergy because they are tied to an inauthentic ministry of "perfectionistic example."

Because the heritage of this period is still present in some places (and at some times), it is emphasized here; it is shown to have effect in the present empirical study's respondents' perceptions of their sense of fulfillment and becoming; generally speaking, a definite negative effect is evident.

4. The Parsonage System in Southern California: 1940-1972

A multitude of changes occurred during the period 1940-1972. The itineracy style changed, in that increasingly longer pastorates were allowed, and churches began to have an increasingly larger voice in the appointive process. In the last twenty years, clergy, too, have had a larger level of input into the appointive process.

Theologically, the social liberalism of the twenties and thirties while it never had too great a hearing in Southern California, became replaced by a more individualistically-oriented theological stance. With the outbreak of the Second World War, persons were not as convinced that "everything was under God's control." Many had serious doubts in their faith. With the end of the war the questions about the nature of God became important as the country began to restructure itself for civilian life. The population influx to Southern California at this time was amazing, and the church struggled to meet the needs of persons who were arriving to start their own families.

While during the Depression many parsonages and churches were lost, many new ones were built during this period. The rise of suburbia began at this time. Many of the churches now in existence were started during the recovery period of the early 1950s.

One of the sociological facts that is important to this study is that the families which came to California

during this time were of the "nuclear" variety: they had only mother, father, and children. The extended family had been left behind. The importance of family life rose considerably, as the old ways of parenting were no longer adequate in the light of the fact that grandparents, aunts and uncles and others were not around. The new families came to the church for their social as well as spiritual needs.

The forms of ministry changed to be more in tune with the needs of the nuclear families, and the role of ministry again changed. The family and its needs became important, and the church responded with a family-oriented ministry. The emphasis began to change in the church toward growth in the present moment rather than the "hereafter." The concept of "community" became more important in understanding.

Redemption, in the more current theologies, began to reflect the notion of being a process, and not an event. Persons grew into an understanding of God, and were at many times and places called to do Christ's work in the world. The church became, not a place, but a community of those committed to seeing that Christ's work was done in the world. They were the "aware cadre" of humanity, called to be present for others. The ministry underwent changes in its self-understanding as a result.

The minister was not perceived as one who was to be exemplary of some sort of moral perfection, but of

real humanness. The call to "equip others" and to be present to them and their needs marked the new emphasis. The rise of this consciousness had effects upon the clergyman and his family and upon the parsonage system.

With the relaxation of the expectations of the roles for clergy and their families, came the opportunity to have a more normal family life. Many of the parsonages were purchased away from the church in the late 1950s and 1960s. The clergy family could live in the community more as a part of it than formerly, with the building next door to the sanctuary.

With rising mobility and the lessening of the exemplary expectations on the families, many began to desire to have their own furnishings. The parsonage standards arose out of such a concern. The clergy family began to move toward its own autonomy.

Another factor that occurred at this time was the rising standard of living. As living standards rose the ministerial salaries failed to meet the needed levels, and the parsonage became important as a way that the church could not have to pay as high a salary as they might if the minister had his own home in many cases. This allowed ministry to continue where it otherwise could not, particularly in rural areas, where both housing and money were scarce. Such is largely the case today in these areas. In order to meet the rising needs many ministers' wives began to work rather than stay at home. In so doing

they could provide the home with things that simply living on one salary could not.

However, with the rise of emphasis on the "nuclear family" and on family life, more clergy began to have a more active family and home life. With the increased privacy, the nature of marriage could begin to change. For many clergy families it has done so.

The present clergy family situation is the focus of the next section. In it the empirical research is combined with the library study to make conclusions about the present parsonage system situation as it relates to the hypotheses of the study.

5. The Parsonage System and the Present Situation: Conclusions

The purpose of this section is to draw together the research, both library and empirical, to make conclusions about the effects of the parsonage system on the persons involved: clergy and spouses.

The past six years have been eventful in the life of the clergy family insofar as changes in the parsonage system have been concerned. The conference has had two previous studies, with persons raising issues outlined in Chapter II about the value and necessity of the parsonage system. The conference has set a deadline for local church compliance to the parsonage furnishing standards (although not much has been said about it). The conference

has expressed interest in seeing that the parsonage system be maintained for the reason of maintaining "a servant people." Home ownership, however, has been offered to clergy if in the opinion of the district superintendent and the local church in consultation with the minister such a choice is in the best interests of all concerned.

In the 1977 Journal of the Pacific and Southwest Annual Conference, 18.6% of the present ministers do report that they are receiving a housing allowance in lieu of a parsonage. Of the respondents to this study, 17.8% reported having their own home or condominium. The H-group of the study is made up of these respondents, who have taken the option to own or rent their own housing. This is a significant minority who have essentially gone against the "official" conference policy of staying in the parsonage system. The comparison of their views with those within the parsonage system was most illuminating. Many of their responses to the items in the questionnaire show why they chose to leave the provided housing system. Interestingly only one couple reported that they might prefer the parsonage system, if they could choose. Their comment was, "We would prefer to go back into the parsonage if home ownership ever got in the way of ministry." Otherwise, no one in the H-group preferred the parsonage system, when given the choice.

In fact, when asked their preference (Question #25) "If I could choose, I would prefer the following housing

choice," 59.2% of the entire sample which was over 53% of the entire possible population of the area reported they would prefer to buy their own home! Another 6.3% preferred housing choices other than the parsonage system. This means that two-thirds of those responding to the questionnaire, if they could choose, would choose to leave the parsonage system.

However, one must not conclude that the parsonage dwellers are dissatisfied with their housing arrangement. Both groups as far as satisfaction is concerned reported that they were highly pleased with their housing arrangement. Of the clergy and spouses, 74.7% reported high satisfaction and thus this research concludes that the respondents would definitely prefer to live in their own housing, but at present they are satisfied (Question #26). Both clergy and spouses report an almost identical level of satisfaction.

How does this set of responses affect the hypothesis of the parsonage being a "negative function of becoming"? One could conclude from this quite reasonably that while the system is satisfactory it does not promote an enhanced sense of self-esteem. One of the telling comments as to the level of personal response to the questionnaire was the following: one of the respondents answered Question #25 by underlining the word "could" several times (i.e., "If I could choose . . . "). Others made comments

that led the researcher to sense that many felt they had little or no choice.

One factor that may have had a positive influence on the level of satisfaction which the parsonage respondents feel is the relative value of their housing compared with what they could afford if they were to purchase their own home now. The conference average value of a parsonage is near to \$60,000, and in order to qualify for such a home under conventional financing, with 10% down, a minister would have to make an income over \$28,000 per year. Because of these factors, the present housing appears to be very satisfactory in the light of present salaries of ministers in the area of the study. This fact can negatively affect self-esteem.

a. Personal becoming. While this finding is significant in the study, other factors affecting self-esteem and growth are more related to the hypothesis.

In the area of personal becoming, while more than 65% felt that the parsonage system did not affect their sense of freedom, the others were not sure or felt that it did. One-third of the respondents is too large a group to simply ignore. A significant negative effect is felt by a rather large minority of the respondents.

One of the effects of the moving away from the church grounds and out into the community is the breakdown of role expectations. This is reflected in the responses

to Question #2. Of the 14.8% who did agree that they felt rigidified into roles in the parsonage system, a significant number of them were from small towns, or had left the parsonage system, and bought their own home.

The even split of the respondents to the question of whether they can be as freely creative as others in the community shows a great deal of tension over this issue. Of the H-group only 20% agree that they could have been as freely creative as others when they were in the parsonage system. Nearly 70% of them disagree, indicating perhaps, one of their reasons for leaving. Interesting too, just 50% of the P-group agree with this statement, with a large number undecided (31). There is a high probability that the system does affect a rather large number of the respondents negatively as far as their sense of freedom and creativity is concerned.

While the total number of respondents is rather evenly split on whether the church should take care of housing needs, the major difficulty with this question is in the inordinately high "not sure" category. The H-group and P-group are diametrically opposed, with 70% of the P-group for the church providing for the minister, and nearly 80% of the H-group against such a plan. The strength of the responses on the part of the H-group leaned to conclusions (1) this group feels that they can and should meet their own housing needs, and (2) the parsonage dwellers feel they must have their needs met somehow, and the church

will and should do it, under the present salary structure. Another possible conclusion is that the respondents display a rather marked level of dependency upon the church.

Another important factor in personal becoming was the level at which respondents felt a conflict between marriage and ministerial commitments in the parsonage (Question #24). Here a significant third did feel some strain in their lives between the two commitments because of the parsonage system. The H-group's strong response to this question indicates that the parsonage system had caused specific strain in their attempts to relate marriage and ministry. The other half claimed they felt no conflict. Perhaps not, but again a significant minority is feeling the strain of the parsonage system, while the majority seems to not feel this.

In the sense of personal becoming two questions deserve special consideration, because they point inward toward enhanced self-esteem, and outward toward service and "presence" for others. In both of these cases, the majority of the respondents felt that the parsonage system did not enhance either their self-esteem or their ability to be present to others' needs more effectively, or have a practical understanding of others' problems. In Question #2 a large majority (nearly 60%) felt the parsonage system did not enhance their sense of self-esteem. When seen in the light of Morris and Winter's study which states that home ownership is definitely a source

of self-esteem, this takes on more meaning than simply standing alone. More than 25.5% were unsure if it enhanced self-esteem, indicating some resistance at least to the idea that they were proud of their parsonage.

Regarding the respondents' understanding of the practical problems of others, over 60% (64.2%) felt that the parsonage system did not enhance such understanding.

In the light of these findings, while not claiming that the majority of respondents agree, a definitely perceived hindrance to personal becoming is evident to many persons who responded. The proportion is significant enough to support the thesis, in at least three of the items under study.

Of particular interest is the fact that the personal ability to understanding the practical problems of others had the response it did. This has theological implications, in that the minister and family can be seen as being set apart by virtue of their not having a sense of empathy and understanding for others concerning practical housing and other problems. Because these things play such a crucial role in the lives of many families, the clergy are and should feel set apart from a significant portion of life by virtue of the parsonage system.

b. Marriage and family becoming. The purpose of this hypothesis was to determine if the respondents felt the effects of the parsonage system were a negative

function of their family's and their marital sense of becoming.

Most of the respondents felt that the parsonage lifestyle did not make their children's relationship any easier with their peers. A rather large majority felt rather strongly about this issue in the H-group. This would tend to indicate some hindrance to the children's sense of becoming. Of the respondents, 35% were not sure of this item and this created problems in interpretation.

A majority of the respondents felt that the "parsonage lifestyle" did not hinder their family's sense of closeness. However, 38.8% of the H-group felt that it did hinder their sense of closeness when they were in it. One concludes from this item, however, that the parsonage system as it now exists, with the parsonages generally away from the church building, does allow for a good level of family life and closeness. This also then demonstrates that the system has made adjustments to human needs in the recent past, and can do so again if need be.

One of the stronger statements in this set of questions regarded whether the respondents' sense of fulfillment was enhanced by the parsonage lifestyle. Only 13.8% agreed with the statement, while 58.4% disagreed with it. While this statement does not say that clergy marriage is hindered, it does say that it is not enhanced. The next question, however, does ask if clergy marriage is hindered by the effects of the provided housing system, and

42.7% of the respondents agree, while 24.9% register not sure. This led to the conclusion that a goodly number of the clergy and spouses are feeling some pain from the parsonage system and lifestyle.

However, the pain does not come from the interaction in the clergy family's interpersonal life. Most of the respondents felt that they could be as open or closed as they chose with others (67.8%). The parsonage system does not affect ministry to persons associated with it on the parsonage committee for most respondents, although a small minority felt it did. The respondents did not feel set apart from the rest of the community by the parsonage system.

The respondents were rather split on whether they considered the housing arrangements seriously before accepting a new appointment. The clergy persons were more strongly interested in this than the spouses. One conclusion is that a very significant number of persons consider that the housing arrangements are important enough to take seriously. Thus housing does affect the clergy person's sense of becoming in his family. The weaker agreement of spouses on this issue also reflects a significant concern for housing as far as they are concerned, which probably affects their becoming as a family and as a marital pair. Generally in the area, however, the parsonage arrangements are regarded as satisfactory by most of those who have chosen to stay with the system.

Most of the respondents felt that the parsonage system hindered the clergy family's ability to save for retirement. This practical effect of the parsonage system however left 29% disagreeing and 15.9% not sure. The group who owned their own housing agreed at the 83.9% level. They are the group who has probably checked out the financial aspects of retirement. Also of interest to this issue (retirement), is the fact that 61.8% of the respondents have made no plans for housing upon retirement. Most of the respondents agreed, however, that the ministers should be responsible for providing housing for their families (77.1%). One respondent wrote to the side of this question: "This is a dumb question--who else???" She was right, of course, but the fact remains that 61.8% have made no plans for housing provision.

One can conclude from the above discussion that generally the parsonage system is not perceived as hindering family closeness or openness to the community. Recent changes in the system have eliminated certain of the family problems formerly associated with the clergy "fishbowl" alluded to in the literature.

However, the marital relationship is negatively affected by the parsonage system in that a very significant number of respondents felt that it hindered "contemporary marriages from fulfillment," and that it did not allow for an adequate retirement in that the parsonage dweller is essentially a renter all his life. While most

clergy agree with their spouses that the parsonage system is satisfactory they also admit to being very careful about accepting an appointment without being concerned about the housing arrangements. Thus one must conclude that the parsonage system very definitely is perceived as having some negative effects on marriages by a significant number of persons in the study, although not a clear majority.

c. Becoming in ministry. This section draws conclusions regarding the respondents' sense of becoming in their ministry as it is affected by the parsonage system.

One of the consistent features that continues to appear is the fact that the parsonage system is not perceived as enhancing personal sense of self-esteem, marital satisfaction and fulfillment, and in this category as enhancing the respondents' ability to do ministry in their style. Of all the items in the questionnaire, this one, #14, seems most important, because the parsonage system EXISTS so that ministry can be made more effective. With such a large percentage not sure, and a plurality at least in disagreement, the system in its present form is definitely called into question. This item, along with those mentioned directly above, form a rather strong triune approach to believing that the parsonage system is in need of rethinking. If a parsonage system is to EXIST, it has to be for the advancement of ministry. When this does not

occur, and in this study certainly, this is called into serious question, one approaches the level of necessity for action.

Although a rather significant number of respondents did not feel the parsonage system (non-home ownership) had effects upon ministry to political issues (60.6%), and a high percentage were unsure, a persistent minority did agree. Evidently, the fact of home ownership is not widely perceived as having effect on whether persons see the minister as personally invested in the community he serves.

Interesting in its application, the item on whether the vocation of ministry was made more attractive to the respondent by the parsonage system, the 62.5% disagreement with the statement by all respondents is significant for this study. In the early days of ministry the parsonage was essential for the maintenance of the system, and in the later periods, it was necessary as a positive symbol of the presence of the exemplary Christian family, and was the pride of the church and the minister was grateful for an adequate roof over his family's head. Now, the majority of ministers and their spouses do not find the parsonage system an adjunct to either helping their ministry or making it more attractive to them personally.

The parsonage does not essentially aid ministry nor does it make it more attractive in a rather large number of cases. Persons within the system in large

percentage would prefer to buy their own homes. Whom does the parsonage system, then, benefit or enhance? It does not enhance personal self-esteem, marital satisfaction or ministry, nor does it make ministry more attractive to the respondents. The necessity of maintaining the parsonage system in the light of the mission of the church is called into question if it enhances none of these, nor advances the mission of the church.

While not in as large numbers as the above responses, a significant group of respondents felt strongly that the parsonage system did not enhance self-esteem, probably reflecting a dislike for the system which they left. Of the H-group, 80% strongly disagreed; all but one of the rest were in the "not sure" category.

Almost two-thirds of the respondents agreed that home ownership was the norm in their communities, and this indicates that non-home ownership in those communities has some, probably mild, forms of sanctions according to Morris and Winter. Christians are not called, it is true, to accommodate the culture, and in certain circumstances certainly should not, but in this circumstance, where for decades the parsonage has separated the minister and spouse from their communities by virtue of the "perfection-exemplary" function, home ownership could indicate something positive about the clergy investment and participation in the community's practical affairs.

Another of the more important items in the questionnaire which emerged, was the fact that the parsonage system was perceived as not allowing the clergy-person to be more "present" to the needs of other persons. This seems most important theologically as well as practically. The purpose of the parsonage system in former times, and in the present, is to make the "entering upon the work" easier, and to make more time available for ministry. The respondents felt in this item that the parsonage system did not serve that function, and that it did not make possible a more "present" minister as far as meeting the needs of others was concerned. Again, for a rather significant number of ministers, the parsonage system is not an enhancement, and a possible hindrance to ministry. The H-group again strongly felt that the parsonage system was hindering ministry in this area.

Most of the ministers and spouses agreed that the parsonage was a part of the salary package and disagreed that it was a "free benefit." This leads to the conclusion that in figuring their income picture, they include the parsonage as a part of the package. Interestingly enough, almost one-fifth of the respondents still saw the parsonage as a free benefit, however.

B. GENERAL CONCLUSIONS

From the above one may conclude that in many ways, the parsonage system is seen as not enhancing ministry, and

possibly hindering it, by being a part of the administrative and financial baggage that the church carries with it in doing its mission.

The parsonage system does not enhance marriage, and possibly hinders it. The parsonage system does not enhance self-esteem, and hinders it for a rather significant minority. The parsonage system does not enhance or aid in the performance of ministry according to the perceptions of the respondents of this study. All but about one-third of the respondents preferred to do something else besides live in a parsonage, with nearly 60% of them preferring to buy their own homes.

The conclusion of this study is that the parsonage system is not an enhancement to the personal, familial, marital and the ministerial function of becoming for a large significant number of the respondents.

Further, for many of the respondents in this study the parsonage system is perceived as a hindrance to their sense of becoming.

For a third of the respondents the parsonage system was preferred and perceived as a positive part of the itineracy.

Clergy and spouses showed little or no significant difference in their perception of the parsonage system as revealed in their answers to the questionnaire.

Very significant differences were noticed between those who were parsonage dwellers and those respondents who

were now using the housing allowance. Many of their feelings of self-esteem and their sense of becoming whole persons, they perceived, were tied to issues raised about the parsonage system in the questionnaire.

C. DIRECTIONS FOR FURTHER RESEARCH

Certain directions for further inquiry into this problem emerge from this research. The first and most important direction is the question of who is benefitting from the parsonage system of provided housing if the minister and spouse are not enhanced by it? Does the parsonage system enable or hinder ministry for the local congregation? A third line of inquiry related to this is the perception of the members of the cabinet and bishop regarding the necessity for the system in preserving itineracy. One of the other unanswered questions that is apparent is the relationship of the parsonage system to the salary structure of United Methodist ministers. In what ways is the system a real financial benefit? Does the maintenance of the parsonage system contribute to the maintenance of the traditionally low salary structure? If yes, in what ways?

In the more psychological sphere, in what ways are the needs for dependency fostered by the parsonage system, and is this a healthy side effect of the parsonage system? Of those who would prefer to stay in the parsonage, how do their answers to the MMPI or the POI differ from those

who indicated a preference for their own home? How do these differ from those who have taken the option for housing in the study? A comparison of these three groups as they respond to the items of the questionnaire would be interesting as their other scores (MMPI and POI) could be compared to feelings about the parsonage system.

Another interesting approach to this topic might be the comparison of this study with that of an area where the value of parsonage property was much lower and where the system did not have any form of option for housing allowance available. The availability of the option, and the rather rapid growth of numbers of those taking advantage of that option in this area is significant. Also significant to the outcome of this study is the rather high quality of housing which leads to a high level of satisfaction with present housing arrangements. A study where these factors do not exist might reveal a less favorable picture of the parsonage system.

D. CONCLUDING STATEMENT

This study has attempted to show the effects of the parsonage system on the clergy and spouses' sense of becoming and growth. The respondents were couples in the parish ministry in Southern California. Of the possible 331 couples, over 53.4% responded within ten days to the questionnaire, indicating a great interest in the topic, and in most instances an eagerness to give an opinion.

The hypothesis of the study is that the parsonage system will be shown to be a hindrance to the sense of becoming and growth of the clergy and clergy spouses in the parish ministry in the areas of personal, familial, marital and ministerial life.

The conclusion of the study is in general that although the parsonage system was not perceived by a majority as a definite hindrance to the sense of becoming in many areas, the parsonage system was seen as definitely not enhancing any of these areas of becoming by a very significant number of the respondents. This was so in all areas of concern: personal, familial, marital and ministerial.

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CONFERENCE JOURNALS

The Annual Conference Journals of the Methodist Church are used extensively in the historical portion of the dissertation. The Northern Church organized the California Annual Conference in 1852 with all of California being in its area. The Southern California Annual Conference formed from it in 1876. The Southern Church formed the Pacific Annual Conference in 1870, and though it had little growth or influence due to the War Between the States, it continued until 1939, when it merged with the Southern California Annual Conference at unification in Kansas City of the three major Methodist denominations.

The Journals are published yearly following the Annual Conference session, and have a record of the Conference official business for the past year and the current pastoral appointments, and goals and strategies and the various boards and agencies.

Appendix A

MEMOIRS OF REV. ADAM BLAND BY I. L. SPENCER*

Adam Bland was born in Pendleton County, State of Virginia (now West Virginia), May 13, 1821. His father was an Englishman and his mother, a German. Brother Bland was converted at the age of fifteen. He was privileged to attend school only two months out of twelve for several years, but he studied diligently at home as far as his employment would allow, until he was nineteen years of age, and by this time had made such proficiency that he was employed as a teacher, and thus he in a measure qualified himself for his life work. In 1844 he was licensed to preach and the same year joined the Baltimore Conference. In 1848 he was united in marriage to Miss Ellen Kimberlin, who has shared courageously with him the long years of toil and self-sacrifice in the service of the church.

August 23, 1851, he was transferred by Bishop Janes to the "Oregon and California Mission," which was then the name of the work on the Pacific Coast, William Roberts, Superintendent. Together with his wife and child he started from New York City, taking the steamer Illinois for Panama, crossed the Isthmus on horseback, taking the steamer Republic for San Francisco, arriving there October 6th, 1851, just four days before the first number of the California Christian Advocate was issued.

The Methodist Episcopal Church was in its incipency in San Francisco, Brother Bland's first charge as the appointments had been arranged before his arrival on the coast, was Nevada City, where he wrought well during the year, completing and paying for the church building which he found in course of erection. His first appointment at the hands of a Bishop was to "Southern California Mission," and Bishop Ames added when he read the appointment, "Brother Bland is his own Presiding Elder." Here he really entered upon the scenes of his conquests. There were but few Americans in Los Angeles at this time. He rented a house that had been shipped from England and set up, in which he lived and used as the church also. Only one Protestant sermon had been preached in the city before his arrival. There was only one Methodist in the city except the preacher and his wife; and there was not another

*From the Southern California Annual Conference Journal, 1896, pp. 52-53.

Methodist minister within four hundred miles. Here he raised aloft the banner of the cross, preaching the word and establishing appointments at other available places during the year, and by the next session of the Annual Conference he was able to report great progress and was appointed Presiding Elder of Los Angeles District, reaching from Santa Barbara to San Diego. He journeyed on horseback from point to point, often carrying his provisions with him, sleeping on the ground after a hard day's ride, endangering his life to the savage beast and more savage robber. He served the church faithfully in districts, in stations and on circuits for many years in the California Conference and at the organization of the Southern California Conference in 1876 he became one of its charter members, laboring on and answering roll-call each Annual Conference until the roll was called up yonder. In 1884 he represented his conference in the General Conference at Philadelphia.

He has the distinction of having organized more churches, preached more sermons, built more churches, traveled more miles--having traveled by his own conveyances, horseback, buggy and otherwise, 136,000 miles, and by public conveyances, stage cars and boat, over 40,000 miles--gone through more hardships, suffered more privations in fording streams, swimming rivers and climbing mountains in his itinerant labors, than any preacher on the Pacific Coast.

Brother Bland was a forceful speaker, fresh in his discussions, thoughtful, vigorous and evangelical. He was a model pastor, genial, social and sympathetic. He was modest and even timid to a fault, yet often "mighty through God." His temperament and gifts fitted him for revival work, in which he greatly rejoiced, and few have been more successful in gathering souls into the kingdom. Revivals attended his labors in almost every charge. Many in that day will rise up and call him blessed.

At the Annual Conference in 1893 he very reluctantly took a superannuated relation, stated at the time that if there was a hard field to which nobody would go he would gladly accept it at the hands of the conference. About three years before his death he received a light stroke of paralysis which prevented him from doing active work, but he preached occasionally as opportunity offered, but gradually growing more feeble, but not until ten days before departure was he unable to walk around his home or drive out. He often spoke of his readiness to go and his desire to be with Christ.

A few hours before his death, as he was lying in a seemingly unconscious state, I aroused him and asked, "Brother Bland, who saves you?" He opened his eyes and looked at me with a smile and answered, "Christ saves me." I remarked, "You will soon be at home. Have you a message for the brethren of the conference?" and he replied, "Yes, tell the brethren of the conference that the Christ whom I have preached for so many years saves me now." Then as if to emphasize what he had said he continued, "He saves me to the uttermost." These were the last sentences spoken by our brother, and he fell asleep, Sunday, October 27th, at 2:55 P.M., 1895, in his home in San Fernando.

He leaves a wife and six children, three sons and three daughters. After a funeral service in the Methodist church, in which a number of the brethren of the conference took part, we laid him away to rest.

Appendix B

RESEARCH INSTRUMENT AND COVERING LETTER

December 23, 1977

1612 Avenida Entrada

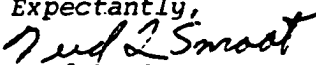
San Dimas, CA. 91773

Dear Clergy Family,

I am writing you at this busy time of year to ask a few very important questions about your family life in the parsonage. This topic has been a major concern of mine for the past two years. Through the School of Theology at Claremont, I am finishing a Ph.D. dissertation on it (with your help) this year. The enclosed set of questionnaires are being sent to all married clergy in the Conference who reside in Southern California. I NEED YOUR IMMEDIATE RESPONSE TO FINISH THE RESEARCH IN TIME FOR THIS YEAR'S DEADLINES. SO, PLEASE ANSWER THE QUESTIONNAIRES AND RETURN THEM IMMEDIATELY IN THE ENVELOPE PROVIDED. At the same time, drop the enclosed postcard in the mail separately. (This assures your anonymity, yet lets me know who has responded so I can remind those who forget to mail them back.)

The white questionnaire is to be filled out by the clergy person; the blue one is to be filled out by the spouse of the clergy person. Please put BOTH questionnaires in the same enclosed, stamped envelope when they are completed. Again, mail the postcard separately but at the same time. The study is a comparison of your perceptions of the parsonage system's effects on marriage and ministry, so please fill out the right questionnaire: white for clergy, blue for spouse. To complete the study on time, I need them back by JANUARY 9, 1978.

So, please take ten minutes NOW, and fill the questionnaire out now, while it's in front of you, and mail it to me by return mail! Thank you very much.

Expectantly,

 Fred L. Smoot

QUESTIONNAIRETHE PARSONAGE AND CLERGY FAMILY LIFE

A. Please CIRCLE the appropriate response, or WRITE IN the numbers in the blanks provided.

1. Person filling out this questionnaire: MINISTER SPOUSE
2. If you are not married, indicate here: NOT MARRIED
3. Please indicate number of years married here: _____ YEARS
4. Please indicate the number of children you have: _____ CHILDREN
5. Please indicate here the number of years you have been involved in the itinerant ministry: _____ YEARS in MINISTRY
6. Indicate the size of the congregation you are presently serving, (or your spouse is serving).
under 100 101- 300 301-600 601-1000
1001-1500 1501-2000 2001-3000 above 3000
7. Indicate the type of parish you serve or are living with:
RURAL TOWN SUBURBAN URBAN
8. Indicate the number of parsonages you have occupied:
PARSONAGES OCCUPIED _____
9. The APPROXIMATE \$ VALUE of your present housing NOW is:
(circle only ONE) under \$30,000 \$30,000-\$45,000
\$46,000-\$60,000 \$61,000-\$75,000 \$76,000-\$90,000
\$91,000+
10. Are you presently living in what type of housing?
(circle ONE) A PARSONAGE OWN HOME RENTED HOME
OWN CONDOMINIUM RENTED CONDOMINIUM
OTHER (please explain here) _____
11. YOUR (or your spouse's) present ministerial status:
ACTIVE RETIRED OTHER _____
12. A copy of the parsonage standards is enclosed. Circle the appropriate response below concerning your use of it, or knowledge of it.

12.(continued, please circle appropriate answer.)

DID NOT KNOW THEY EXISTED

WAS AWARE THEY EXISTED,BUT NEVER READ THEM BEFORE
HAD READ THEM BEFORE

HAD READ THEM BEFORE

HAVE SHARED THEM WITH THE PARSONAGE COMMITTEE REGULARLY

13. To what degree do you feel you present housing meets these standards?

FULLY 90%+ 75% 50% 30% less than 30%

14. To what degree do you feel the maintenance needs of the parsonage are being met?

FULLY 90%+ 75% 50% 30% less than 30%

15. HOUSING ARRANGEMENTS FOR MYSELF AND MY FAMILY HAVE BEEN
MADE IN THE EVENT OF RETIREMENT OR DEATH OF THE CLERGY-SPCUSE.

YES	NO	PARTIALLY
-----	----	-----------

B. Please answer the following questions by circling the coded answer to the right of each question which comes closest to YOUR OPINION (OR SITUATION). The code is as follows:

SA= strongly agree, A= agree NS= not sure ,D= disagree
SD= strongly disagree

1. The parsonage system somewhat hinders my sense of freedom to be myself around the congregation.
2. I feel "rigidified" to the role of "minister" or "minister's spouse" because of the parsonage system in the community..
3. Participation in the system of provided housing enhances my sense of self-esteem
4. In the parsonage system, I can have as freely a creative lifestyle as the other parishoners in our church.
5. I prefer that the church take care of our housing needs.

SA	A	NS	D	SD	1.
SA	A	NS	D	SD	2.
SA	A	NS	F	SD	3.
SA	A	NS	F	SD	4.
SA	A	NS	D	SD	5.

6. Parsonage children's relationship with their peers is made easier by their living the "parsonage lifestyle".	SA	A	NS	D	SD	6.
7. My family's sense of closeness and togetherness is hindered by the "parsonage lifestyle".	SA	A	NS	D	SD	7.
8. My sense of fulfillment in my marriage is enhanced by the "parsonage lifestyle".	SA	A	NS	D	SD	8.
9. Contemporary clergy marriages can often be hindered in their fulfillment by the effects of the 'parsonage lifestyle'.	SA	A	NS	D	SD	9.
10. The "parsonage lifestyle allows my family life to be as open or as closed as we choose with other people.	SA	A	NS	D	SD	10.
11. Our family's parsonage needs negatively affect our ministry to the persons on the parsonage committee.	SA	A	NS	D	SD	11.
12. The "parsonage lifestyle" enhances my understanding of the practical problems of other members of the congregation and our community.	SA	A	NS	D	SD	12.
13. Because we live in provided housing our family often feels "set apart" from the rest of the community.	SA	A	NS	D	SD	13.
14. The parsonage system and lifestyle enhances my ability to do my style of ministry.	SA	A	NS	D	SD	14.
15. Living in a parsonage hinders ministry to political/ethical issues in our community, (such as school busing and other property tax involved issues).	SA	A	NS	D	SD	15.
16. Living in a parsonage makes the vocation of ministry more attractive to me.	SA	A	NS	D	SD	16.
17. In our community, home ownership is the expected thing, for most people.	SA	A	NS	D	SD	17.

4

18. When considering a move to another charge, we consider the new parsonage accommodations very carefully before choosing to accept the appointment.
19. The parsonage is needed as a positive symbol of the presence of the church in the community.
20. The parsonage system hinders the clergy family's ability to save enough money for retirement.
21. The parsonage system allows the clergy person in our family to be more "present" to the needs of other persons.
22. The parsonage is a "free benefit" of the ministry beyond the salary.
23. I believe the minister should be responsible for housing his family upon his retirement or death.
24. I sense a conflict between ministerial and family commitments in the parsonage.

SA	A	NS	D	SD	18.
SA	A	NS	D	SD	19.
SA	A	NS	D	SD	20.
SA	A	NS	D	SD	21.
SA	A	NS	D	SD	22.
SA	A	NS	D	SD	23.
SA	A	NS	D	SD	24.

25. If I could choose, I would prefer the following housing choice:

(CIRCLE ONE) Parsonage to buy my own home to rent a house
to rent a condominium to buy a condominium

26. Most of the time I am _____ with my housing arrangement.

(CIRCLE YOUR ANSWER BELOW.)

very dissatisfied dissatisfied neutral satisfied very satisfied

THANK YOU VERY MUCH. PLEASE MAIL THE TWO QUESTIONNAIRES TOGETHER (BOTH THE PINK ONE AND THE WHITE ONE) IN THE ENCLOSED ENVELOPE NOW!

If you would like to comment on the topic please feel free to do so and mail your comments along with the questionnaires. I appreciate your help very much.

Gratefully,

Fred L. Smoot

Appendix C

PARSONAGE STANDARDS

PACIFIC AND SOUTHWEST ANNUAL CONFERENCE--1976

PARSONAGE AND MAINTENANCE STANDARDS
AND RULES RELATING TO HOME OWNERSHIP

The following rules were adopted as the official standards and policies of the Pacific and Southwest Annual Conference concerning housing for clergy at the Annual Conference session June, 1976.

MINISTERIAL HOUSING RECOMMENDATIONS:
 (Approved at 1975 Annual Conference)

1. That the Conference adopt the policy that either a parsonage which meets the Conference parsonage standards or an adequate housing allowance be provided for each minister under appointment.
2. That an adequate housing allowance be defined as the amount necessary in that particular community to rent a house which would meet the Conference parsonage standards.
3. That in the event a church and its pastor are considering a shift from parsonage to a housing allowance, this be done in consultation with the District Superintendent and the District Board of Church Location and Building and that thorough attention be given to the advantages and disadvantages of such a shift.
4. That if a church, to accommodate the desires of a particular pastor, provides a housing allowance which is less than adequate, the parsonage be maintained rather than sold unless the church is prepared to provide an adequate housing allowance for the next minister appointed. In the event the parsonage is rented, the church should use a professional property management firm to handle the rental.
5. That the parsonage standards and the definition of an adequate housing allowance apply for all ministers under appointment regardless of marital status or family.
6. That each district have a District Parsonage Committee (elected by District Conference; composed of clergy, spouse, layman, laywoman in equal numbers) to work with the district superintendent in reviewing housing in all local churches and seeking adherence of all churches to the parsonage standards.
7. That every church whose parsonage does not meet the Conference parsonage standards shall, in consultation with the District Parsonage Committee, develop a plan for providing a parsonage which meets those standards within three years after the adopting of the revised parsonage standards by the Annual Conference, being sensitive to the economic levels of the church families and of the community at large.
8. That District Parsonage Committees hold district workshops on ministerial housing.

9. That the present Conference Parsonage Committee be continued to revise the Conference Parsonage Standards and deal with unresolved issues: e.g., parsonage furnishings; relationship of Pastor-Parish Relations Committee, Parsonage Committee, Trustees; and the advantages/disadvantages of church owned vs. clergy owned housing.

The Conference Parsonage Committee presents the following recommendations for action at the 1976 Annual Conference.

Recommendation I - Responsibility For Ministerial Housing

1. Ultimate responsibility for ministerial housing should lie with the Pastor-Parish Relations Committee.
2. If a housing allowance is provided, the Pastor-Parish Relations Committee should review annually the adequacy of the allowance and make provision for an adequate allowance.
3. If a parsonage is provided, the Pastor-Parish Relations Committee may delegate responsibility for ministerial housing to a Parsonage Committee.
4. If a Parsonage Committee is established membership shall be nominated by the Nominating Committee and elected by the Charge Conference.
5. If a Parsonage Committee is established, it is recommended that its membership be: one trustee (selected by the Board of Trustees), one member of the Pastor-Parish Relations Committee, three members at large, and the pastor and spouse as ex-officio members with vote.
6. The Parsonage Committee should meet at least twice a year and shall report to the Charge Conference on the forms provided by the Annual Conference. (See Appendix B)
7. Responsibilities of the Parsonage Committee are:
 - a. Provide an adequate and suitable residence for the pastor and family (with approval of Trustees).
 - b. Maintain inventory of parsonage furniture and equipment.
 - c. Sensitize the congregation to the fact that the parsonage is part of the ministerial compensation and should be considered as the private home of the parsonage family.
 - d. Take initiative in determining the adequacy of the parsonage, including space, maintenance, and furnishings.
 - e. Maintenance of parsonage (See guidelines in this report).
 - f. Visit the parsonage at least once a year to review the condition of the house and its furnishings and to assess what needs to be done.
 - g. Make certain that budget requests are submitted to the Finance Committee.

Recommendation II - Minimum Parsonage Standards

As United Methodists we advocate fair housing for all human beings. We also want housing which saves much needed energy resources. An adequate and comfortable home for the pastor and family, consistent with these goals, should be provided by every local charge of our Conference.

A. Recommendations Relating to Parsonage Planning:

1. **LOCATION** - Items to be considered:
 - a. Is, or will, the location be conducive to good living on the part of the parsonage family?
 - b. Is, or will, the location be in convenient relationship to schools and shopping areas and the church?
 - c. Location should not be such as to conceivably be a hindrance to future growth of the church plant.

- d. While some parsonages are located next door to the church, the goal of the church should be to insure the privacy of the parsonage family. If there is to be a change in the parsonage location, it ought not be next to the church.

2. HOUSE ARRANGEMENT

a. Bedrooms

- 1. There should be a minimum of three bedrooms.
- 2. A minimum of 180 sq. ft. is recommended for the master bedroom and 120 sq. ft. for the others. This does not include closet space.
- 3. Adequate closet space should be provided.
- 4. One full-length mirror permanently installed is helpful.

b. Bathrooms

- 1. One-and-a-half bathrooms are considered essential.
- 2. One-and-three-fourths or two bathrooms are to be preferred.

c. Study

- 1. A pastor's study (in addition to the three bedrooms) is desirable even when an office-study is provided in the church.
- 2. It is desired that the study be located so it can be reached without going into or through the living quarters of the home; that it be protected from family and kitchen noises and that it include the following: bookshelves, carpet, draperies, adequate storage, adequate light, desk and comfortable chair.

d. Kitchen and Laundry Space

- 1. Floors and surfaces should be as easy to care for as possible.
- 2. A complete minimum kitchen should include: automatic water heater (not necessarily in the kitchen), adequate electrical outlets, standard sink with garbage disposal, built-in dishwasher, and provisions for automatic washing machine and dryer.
- 3. An eating area in the kitchen is needed.

e. Living Area

- 1. Aside from the pastor's study, the parsonage must be considered as being really a home for the pastor and his family.
- 2. A living room should be large enough so that entertaining, or formal dining, is possible if desired. A minimum of 320 sq. ft. is considered practical.
- 3. Room arrangements will vary, but where possible there should be an area where the family can "be at ease"; whether it is a kitchen-family room, a den, or a recreation room.
- 4. There should be easy passage from kitchen to bedrooms without going through the living room.

f. Closets and Storage

Considering the fact ministers acquire equipment and personal possessions not always usable in the present appointment and the possession of equipment not normally found in the average home, the need of more than average or normal closet and storage space is indicated.

3. HEATING AND COOLING

Adequate provision for these should be made in relationship to the area and its climate. A central system is recommended. Provision for automatic control should be made.

4. HOME GROUNDS

- a. All permanent planting should be the responsibility of the church and planned by a landscape architect, wherever possible.
- b. Landscaping and exterior care of the parsonage should be such as to be a credit to the church in the community. (Tools and equipment to take care of the grounds should be provided by the church.)

- c. A fenced play space for children is essential.
- d. An outdoor patio area and recreational space is a useful addition.

5. MISCELLANEOUS

- a. Adequate shelter for the minister's car, conveniently located, and sufficient to house two cars should be provided.
- b. Because the need for type of TV antenna varies with location, it is advised that the church provide an adequate antenna for the area.

B. STANDARDS Pertaining to Basic Furnishings and Equipment of the Parsonage:

It shall be the responsibility of the local church to furnish the parsonage with basic furnishings as listed below of good quality and to maintain them in good condition or replace when necessary. It is recommended that all furniture for the parsonage be purchased new.

1. Bedrooms

Rugs or carpets and draperies or curtains.

2. Bathrooms

Adequate equipment for the family's use.

3. Study

Desk, chairs, telephone (extension in addition to telephone provided for the parsonage), and a typewriter and filing cabinet, if there is no office or study at the church.

4. Kitchen and Laundry Space

Range, refrigerator, automatic washing machine and dryer, breakfast set, and fire extinguisher.

5. Living Area

The rooms should be completely furnished with draperies, and/or curtains, rugs and carpets, and the dining set.

A church will give evidence to a happy relationship between themselves and the parsonage family, if they seek their counsel and tastes in choosing colors and furnishings. When possible the help of an interior decorator should be employed.

C. Recommendations Concerning Utilities:

The local church shall provide all utilities: e.g., water, electricity, gas, basic telephone (not including personal toll calls).

D. Regarding Duplication of Furnishings and Equipment:

Where the church provides mutually acceptable furnishings as outlined above, but the minister prefers to use his own, the minister shall pay for the storage of the parsonage furniture.

It should be remembered that a home reflects character and that the condition of the parsonage is important in the reputation of both the tenant and the owner. Happy is the minister who can be proud of his church for the kind of parsonage provided for his use. Happy is the church whose parsonage family cares for the home provided for them as good stewards. While we advocate the parsonage system as outlined above, we recognize the need for options in specific situations.

Recommendation III - Parsonage Maintenance Guidelines

A. When there is a change in pastors.

- 1. The parsonage should be thoroughly cleaned on the occasion of a change in ministers for the church. The interior should be painted where necessary, walls, rugs, draperies and floors should be clean and in good repair. Refrigerator, stove, oven, disposal, dishwasher, washer and

dryer should be working satisfactorily. The church should have the final responsibility to see that these things are adequately done.

2. The following suggestions are for a "Guide" to be completed by Parsonage Committees and given to the parsonage family when they move into their new home.

- a. An up-to-date inventory of all parsonage furniture — this should include, if possible, date purchased, cost of each item, and present condition.

—It could include a projected replacement time, though the cost and date are probably sufficient.

- b. For each appliance:

- 1) operating instructions or manuals, etc.

- 2) repair instructions

—who pays for repair of each appliance (Committee or Parsonage family)

—service personnel to call

—which, if any, parsonage committee member to call

- c. Where to find:

—Water turn-off valves for outside faucets and for entire house.

—Fuse or switch boxes, with specific switches labeled, including main one.

—Size and change intervals for heating and cooling filters.

—Various permanent plants which are seasonal.

- d. Whom to call in case of emergencies: Police Dept., Fire Dept., Insurance Co., etc.

- e. Basic information on cleaning of carpets and draperies.

—For example: The church is responsible for once-a-year cleaning to be determined by committee upon recommendation from parsonage family; it may be simpler for a policy to be established that carpets and draperies be cleaned annually without the recommendation of the family, the committee selecting the cleaning company and paying the bill. The local church is to establish the desired policy.

- f. It may be helpful, upon the arrival of a new parsonage family, for a member of the committee to conduct a tour of the parsonage and point out that the committee is aware of certain needs (furniture that is wearing out, painting that is needed, etc.) and also point out the nice job of maintenance that has been done in the past. This would convey to the parsonage family that the church is proud of their home and wants them comfortable, but might also convey that the church expects something from the parsonage family in maintaining the parsonage.

- g. If pictures of the parsonage — outside and inside — could be taken when a change is expected, those pictures might be taken to Conference or sent to the new family ahead of moving time and would be an added rapport builder.

B. Yearly check list for parsonage committee.

1. The parsonage committee should initiate replacing furniture, curtains, carpets, etc., when they can see it is needed rather than the family having to ask. However, the family should ask if this isn't done. When things are to be replaced, the parsonage family should make selections in consultation with the Parsonage Committee. Furnishings should have a budget line. An inventory of the parsonage, with annotated condition of things, should be done yearly.
2. A list of furniture and appliances with original cost and expected life span should be provided. An item in the church budget should provide funds each year on an accumulating basis to replace items as they are

worn out.

3. General maintenance and repairs: A petty cash fund should be established as an amount that could be spent without consultation with the committee or merely in consultation with the chairperson. Some such amount should be provided in order to give the parsonage family the feeling that the church deems them sufficiently responsible to exercise good judgment.
4. The trustees should check the exterior of the house to see that it is properly maintained (paint, roof, etc.) in order to avoid costly repairs all at once. Exterior painting, repairs, and roof maintenance should be the responsibility of the church. A lawnmower should be furnished.
5. The church should have the heating and cooling systems checked seasonally. The family should keep filters clean or replace them often.
6. Major renovation, repairs and replacements should be done by the church as they are needed, taking into consideration the church's financial ability to do these things. The minister, not the church, should be responsible for correcting extreme or unusual damage, beyond normal wear and tear, to the parsonage. Changes in interior decoration should be done with the mutual consent of the church and the family.

Recommendation IV - District Committee On Ministerial Housing

A District Committee on Ministerial Housing should be established and maintained on each district, nominated by the District Nominating Committee and elected by the District Conference or the District Council on Ministries. Its minimum membership should be composed of a minister, a minister's spouse, a layman, a laywoman, a member of the District Union, and the District Superintendent. Purpose of the committee is to assist the District Superintendent and local church parsonage committees and/or Pastor-Parish Relations Committees in the provision of adequate ministerial housing, in which case its role is consultative. It shall have special responsibility in assisting those churches whose parsonages are sub-standard to provide housing that is in harmony with Conference standards. It shall also have responsibility for the District Superintendent's parsonage.

Appendix D

STATISTICAL DESCRIPTION OF THE SAMPLE

DISTRIBUTION OF CLERGY SPOUSE SAMPLE
All Are Married

		Frequency (Percent)			
		<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
Clergy	1.	170	49.4	50.7	50.7
Spouses	2.	165	48.0	49.3	100.0
Not answered	0.	<u>9</u>	<u>2.6</u>	<u>Missing</u>	100.0
Total		344	100.0	100.0	
Valid Cases:		335			
Missing Cases:		9			
Total Respondents:		344			

DISTRIBUTION OF NUMBER OF YEARS THE
RESPONDENTS HAVE BEEN MARRIED

<u>Number of Years Married</u>	Frequency (Percent)			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
0	4	1.2	1.2	1.2
1	15	4.4	4.4	5.5
2	6	1.7	1.7	7.3
3	10	2.9	2.9	10.2
4	10	2.9	2.9	13.1
5	5	1.5	1.5	14.5
6	2	0.6	0.6	15.1
7	4	1.2	1.2	16.3
8	6	1.7	1.7	18.0
9	13	3.8	3.8	21.8
10	11	3.2	3.2	25.0
11	2	0.6	0.6	25.6
12	6	1.7	1.7	27.3
13	8	2.3	2.3	29.7
14	8	2.3	2.3	32.0
16	4	1.2	1.2	33.1
17	8	2.3	2.3	35.5
18	12	3.5	3.5	39.0
19	5	1.5	1.5	40.4
20	12	3.5	3.5	43.9
21	15	4.4	4.4	48.3
22	16	4.7	4.7	52.9
23	10	2.9	2.9	55.8
24	6	1.7	1.7	57.6
25	6	1.7	1.7	59.3

Distribution of Number of Years the
Respondents Have Been Married
(continued)

<u>Number of Years Married</u>	<u>Frequency (Percent)</u>			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
26	8	2.3	2.3	61.6
27	8	2.3	2.3	64.0
28	13	3.8	3.8	67.7
29	10	2.9	2.9	70.6
30	15	4.4	4.4	75.0
31	8	2.3	2.3	77.3
32	2	0.6	0.6	77.9
33	10	2.9	2.9	80.8
34	14	4.1	4.1	84.9
35	2	0.6	0.6	85.5
36	4	1.2	1.2	86.6
37	10	2.9	2.9	89.5
38	11	3.2	3.2	92.7
39	7	2.0	2.0	94.8
40	3	0.9	0.9	95.6
41	5	1.5	1.5	97.1
43	3	0.9	0.9	98.0
44	1	0.3	0.3	98.3
45	1	0.3	0.3	98.5
46	3	0.9	0.9	99.4
55	2	0.6	0.6	100.0
Total	344	100.0	100.0	

Mean: 21.515
Variance: 151.072
Valid Cases: 344
Missing Cases: 0

Median: 21.875
Standard
Deviation: 12.291

DISTRIBUTION OF NUMBER OF CHILDREN
OF THE RESPONDENTS

Number of Children	Frequency (Percent)			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
0	29	8.4	8.4	8.4
1	35	10.2	10.2	18.6
2	118	34.3	34.3	52.9
3	101	29.4	29.4	82.3
4	35	10.2	10.2	92.4
5	24	7.0	7.0	99.4
7	2	0.6	0.6	100.0
Total	344	100.0	100.0	
Mean:	2.465	Median:	2.415	
Variance:	1.701	Standard		
Valid Cases:	344	Deviation:	1.304	
Missing Cases:	0			

DISTRIBUTION OF REPORTED NUMBER OF
YEARS IN THE ITINERACY

Years in Itinerary	Frequency (Percent)			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
0	15	4.4	4.4	4.4
1	11	3.2	3.2	7.6
2	10	2.9	2.9	10.5
3	5	1.5	1.5	11.9
4	11	3.2	3.2	15.1
5	5	1.5	1.5	16.6
6	11	3.2	3.2	19.8
7	3	0.9	0.9	20.6
8	5	1.5	1.5	22.1
9	9	2.6	2.6	24.7
10	10	2.9	2.9	27.6
11	2	0.6	0.6	28.2
12	8	2.3	2.3	30.5
13	5	1.5	1.5	32.0
14	8	2.3	2.3	34.3
15	4	1.2	1.2	35.5
17	8	2.3	2.3	37.8
18	8	2.3	2.3	40.1
19	8	2.3	2.3	42.4

Distribution of Reported Number of
Years in the Itinerary
(continued)

Years in Itinerary	Frequency (Percent)			
	Absolute	Relative	Adjusted	Cumulative
20	23	6.7	6.7	49.1
21	7	2.0	2.0	51.2
22	13	3.8	3.8	54.9
23	10	2.9	2.9	57.8
24	5	1.5	1.5	59.3
25	18	5.2	5.2	64.5
26	4	1.2	1.2	65.7
27	7	2.0	2.0	67.7
28	12	3.5	3.5	71.2
29	11	3.2	3.2	74.4
30	12	3.5	3.5	77.9
31	9	2.6	2.6	80.5
32	4	1.2	1.2	81.7
33	3	0.9	0.9	82.6
34	7	2.0	2.0	84.6
35	9	2.6	2.6	87.2
36	5	1.5	1.5	88.7
37	7	2.0	2.0	90.7
38	10	2.9	2.9	93.6
39	4	1.2	1.2	94.8
40	9	2.6	2.6	97.4
41	2	0.6	0.6	98.0
43	1	0.3	0.3	98.3
44	2	0.6	0.6	98.8
45	2	0.6	0.6	99.4
48	2	0.6	0.6	100.0
Total	344	100.0	100.0	
Mean:	20.360		Median:	20.929
Variance:	151.619		Standard	
Valid Cases:	344		Deviation:	12.313
Missing Cases:	0			

DISTRIBUTION BY SIZE OF PRESENT
CONGREGATION SERVED

Congregation Size	Frequency (Percent)			
	Absolute	Relative	Adjusted	Cumulative
Under 100	1. 16	4.7	4.7	4.7
101-300	2. 96	27.9	28.2	32.9
301-600	3. 109	31.7	32.1	65.0
601-1000	4. 47	13.7	13.8	78.8
1001-1500	5. 51	14.8	15.0	93.8
1501-2000	6. 17	4.9	5.0	98.8
2001-3000	7. 2	0.6	0.6	99.4
Above 3000	8. 2	0.6	0.6	100.0
Not answered	0. 4	1.2	Missing	100.0
Total	344	100.0	100.0	

Mean Category:	3.265	Median:	3.032
Variance:	1.835	Standard	
Valid Cases:	340	Deviation:	1.355
Missing Cases:	4		

TYPE OF CHURCH SERVED

	Frequency (Percent)			
	Absolute	Relative	Adjusted	Cumulative
Rural	1. 10	2.9	2.9	2.9
Town	2. 66	19.2	19.4	22.4
Suburban	3. 151	43.9	44.4	66.8
Urban	4. 113	32.8	33.2	100.0
Not answered	0. 4	1.2	Missing	100.0
Total	344	100.0	100.0	

Mean Category:	3.079	Median:	3.123
Variance:	0.640	Standard	
Valid Cases:	340	Deviation:	0.800
Missing Cases:	4		

NUMBER OF PARSONAGES OCCUPIED

Number Occupied	Frequency (Percent)			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
0	8	2.3	2.3	2.3
1	36	10.5	10.5	12.8
2	35	10.2	10.2	23.0
3	49	14.2	14.2	37.2
4	30	8.7	8.7	45.9
5	48	14.0	14.0	59.9
6	23	6.7	6.7	66.6
7	25	7.3	7.3	73.8
8	33	9.6	9.6	83.4
9	27	7.8	7.8	91.3
10	8	2.3	2.3	93.6
11	12	3.5	3.5	97.1
12	5	1.5	1.5	98.5
13	3	0.9	0.9	99.4
14	2	0.6	0.6	100.0
Total	344	100.0	100.0	

Mean:	5.151	Median:	4.792
Variance:	9.890	Standard	
Valid Cases:	344	Deviation:	3.145
Missing Cases:	0		

APPROXIMATE VALUE OF PRESENT HOUSING

	Frequency (Percent)			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
Under \$30,000	1. 15	4.4	4.5	4.5
\$30-45,000	2. 56	16.3	16.8	21.3
\$46-60,000	3. 87	25.3	26.0	47.3
\$61-75,000	4. 69	20.1	20.7	68.0
\$76-90,000	5. 49	14.2	14.7	82.6
\$91,000+	6. 58	16.9	17.4	100.0
Not answered	0. 10	2.9	Missing	100.0
Total	344	100.0	100.0	
Mean:	3.763	Median:	3.630	
Variance:	2.127	Standard		
Valid Cases:	334	Deviation:	1.458	
Missing Cases:	10			

PRESENT TYPE OF HOUSING NOW LIVING IN

	Frequency (Percent)			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
Parsonage	282	82.0	82.5	82.5
Own home	45	13.1	13.2	95.6
Rented home	8	2.3	2.3	98.0
Own condominium	5	1.5	1.5	99.4
Rented condominium	2	0.6	0.6	100.0
Not answered	<u>2</u>	<u>0.6</u>	<u>Missing</u>	100.0
Total	344	100.0	100.0	
Mean Category:	1.246		Median:	1.106
Variance:	0.391		Standard	
Valid Cases:	342		Deviation:	0.625
Missing Cases:	2			

PRESENT MINISTERIAL STATUS

	Frequency (Percent)			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
Active	337	98.0	98.8	98.8
Retired	2	0.6	0.6	99.4
Other	2	0.6	0.6	100.0
Not answered	<u>3</u>	<u>0.9</u>	<u>Missing</u>	100.0
Total	344	100.0	100.0	
Mean:	1.018		Median:	1.006
Variance:	0.029		Standard	
Valid Cases:	341		Deviation:	0.171
Missing Cases:	3			

FAMILIARITY WITH THE CONFERENCE
PARSONAGE STANDARDS

	Frequency (Percent)			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
Did not know they existed	9	2.6	2.7	2.7
Knew of them but never read	60	17.4	17.9	20.6
Had read them before	187	54.4	55.8	76.4
Had shared with parsonage	79	23.0	23.6	100.0
Not answered	<u>9</u>	<u>2.6</u>	<u>Missing</u>	100.0
Total	344	100.0	100.0	
Mean category:	3.003		Median:	3.027
Variance:	0.524		Standard	
Valid Cases:	335		Deviation:	0.724
Missing Cases:	9			

DEGREE TO WHICH PARSONAGE MEETS
THE STANDARDS

	Frequency (Percent)			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
Fully-90%	164	47.7	50.6	50.6
75%	109	31.7	33.6	84.3
50%	36	10.5	11.1	95.4
30%	10	2.9	3.1	98.5
Less than 30%	5	1.5	1.5	100.0
Not answered	<u>20</u>	<u>5.8</u>	<u>Missing</u>	100.0
Total	344	100.0	100.0	
Mean Category:	1.713		Median:	1.488
Variance:	0.800		Standard	
Valid Cases:	324		Deviation:	0.894
Missing Cases:	20			

DEGREE TO WHICH MAINTENANCE
NEEDS ARE BEING MET

	Frequency (Percent)			
	<u>Absolute</u>	<u>Adjusted</u>	<u>Relative</u>	<u>Cumulative</u>
Fully-90%	128	37.2	41.6	41.6
75%	100	29.1	32.5	74.0
50%	37	10.8	12.0	86.0
30%	22	6.4	7.1	93.2
Less than 30%	21	6.1	6.8	100.0
Not answered	<u>36</u>	<u>10.5</u>	<u>Missing</u>	100.0
Total	344	100.0	100.0	
Mean Category:	2.052		Median:	1.760
Variance:	1.437		Standard	
Valid Cases:	308		Deviation:	1.199
Missing Cases:	36			

HOUSING ARRANGEMENTS MADE IN CASE
OF DEATH OR RETIREMENT

	Frequency (Percent)			
	<u>Absolute</u>	<u>Relative</u>	<u>Adjusted</u>	<u>Cumulative</u>
Yes	73	21.2	21.8	21.8
No	207	60.2	61.8	83.6
Partially	55	16.0	16.4	100.0
Not answered	<u>9</u>	<u>2.6</u>	<u>Missing</u>	100.0
Total	344	100.0	100.0	
Mean Category:	1.946			
Variance:	0.380			
Valid Cases:	335			
Missing Cases:	9			
Median:	1.957			

Appendix E

STATISTICAL RESULTS OF QUESTIONNAIRE

HYPOTHESIS ITEMS

Question #1: The parsonage system somewhat hinders my sense of freedom to be myself around the congregation.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	16	30	14	78	32	170
Clergy	9.4	17.6	8.2	45.9	18.8	50.9
	.5	50.0	60.9	50.6	50.0	
	.8	9.0	4.2	23.4	9.6	
2.	17	30	9	76	32	164
Spouse	10.4	18.3	5.5	46.3	19.5	49.1
	51.5	50.0	39.1	49.4	50.0	
	5.1	9.0	2.7	22.8	9.6	
Column	33	60	23	154	64	
Total	9.9	18.0	6.9	46.1	19.2	

Chi square = 1.03578 with 4 degrees of freedom

Significance = 0.9043

Contingency coefficient = 0.05560

Number of missing observations = 10

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	10	48	21	139	63	281
P-Group	3.6	17.1	7.5	49.5	22.4	82.4
	31.3	80.0	80.8	88.5	95.5	
	2.9	14.1	6.2	40.8	18.5	
2.	22	12	5	18	3	60
H-Group	36.7	20.0	8.3	30.0	5.0	17.6
	68.8	20.0	19.2	11.5	4.5	
	6.5	3.5	1.5	5.3	0.9	
Column	32	60	26	157	66	
Total	9.4	17.6	7.6	46.0	19.4	

Chi square = 69.86099 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.41235

Number of missing observations = 3

Question #2: I feel "rigidified" to the role of "minister" or "minister's spouse" because of the parsonage system in the community.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	12	15	11	92	39	169
Clergy	7.1	8.9	6.5	54.4	23.1	51.2
	57.1	50.0	42.3	52.0	51.3	
	3.6	4.5	3.3	27.9	11.8	
2.	9	15	15	85	37	161
Spouse	5.6	9.3	9.3	52.8	23.0	48.8
	42.9	50.0	57.7	48.0	48.7	
	2.7	4.5	4.5	25.8	11.2	
Column	21	30	26	177	76	330
Total	6.4	9.1	7.9	53.6	23.0	100.0

Chi square = 1.18018 with 4 degrees of freedom

Significance = 0.8814

Contingency coefficient = 0.05970

Number of missing observations = 14

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	6	24	19	159	73	281
P-Group	2.1	8.5	6.8	56.6	26.0	83.4
	28.6	82.8	70.4	87.8	92.4	
	1.8	7.1	5.6	47.2	21.7	
2.	15	5	8	22	6	56
H-Group	26.8	8.9	14.3	39.3	10.7	16.6
	71.4	17.2	29.6	12.2	7.6	
	4.5	1.5	2.4	6.5	1.8	
Column	21	29	27	181	79	337
Total	6.2	8.6	8.0	53.7	23.4	100.0

Chi square = 56.08307 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.37772

Number of missing observations = 7

Question #3: Participation in the system of provided housing enhances my sense of self-esteem.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	3	25	39	67	31	165
Clergy	1.8	15.2	23.6	40.6	18.8	50.6
	50.0	59.5	47.0	51.5	47.7	
	0.9	7.7	12.0	20.6	9.5	
2.	3	17	44	63	34	161
Spouse	1.9	10.6	27.3	39.1	21.1	49.4
	50.0	40.5	53.0	48.5	52.3	
	0.9	5.2	13.5	19.3	10.4	
Column	6	42	83	130	65	326
Total	1.8	12.9	25.5	39.9	19.9	100.0

Chi square = 2.03778 with 4 degrees of freedom

Significance = 0.7288

Contingency coefficient = 0.07882

Number of missing observations = 18

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	3	40	75	115	45	278
P-Group	1.1	14.4	27.0	41.4	16.2	83.5
	50.0	93.0	89.3	86.5	67.2	
	0.9	12.0	22.4	34.5	13.5	
2.	3	3	9	18	22	55
H-Group	5.5	5.5	16.4	32.7	40.0	16.5
	50.0	7.0	10.7	13.5	32.8	
	0.9	0.9	2.7	5.4	6.6	
Column	6	43	84	133	67	333
Total	1.8	12.9	25.2	39.9	20.1	100.0

Chi square = 23.56644 with 4 degrees of freedom

Significance = 0.0001

Contingency coefficient = 0.25708

Number of missing observations = 11

Question #4: In the parsonage system, I can have as freely a creative lifestyle as the other parishioners in our church.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	16	57	20	49	27	169
Clergy	9.5	33.7	11.8	29.0	16.0	50.8
	57.1	47.5	52.6	48.5	58.7	
	4.8	17.1	6.0	14.7	8.1	
2.	12	63	18	52	19	164
Spouse	7.3	38.4	11.0	31.7	11.6	49.2
	42.9	52.5	47.4	51.5	41.3	
	3.6	18.9	5.4	15.6	5.7	
Column	28	120	38	101	46	333
Total	8.4	36.0	11.4	30.3	13.8	100.0

Chi square = 2.38257 with 4 degrees of freedom

Significance = 0.6658

Contingency coefficient = 0.08429

Number of missing observations = 11

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	29	112	31	88	21	281
P-Group	10.3	39.9	11.0	31.3	7.5	82.6
	96.7	91.1	83.8	84.6	45.7	
	8.5	32.9	9.1	25.9	6.2	
2.	1	11	6	16	25	59
H-Group	1.7	18.6	10.2	27.1	42.4	17.4
	3.3	8.9	16.2	15.4	54.3	
	0.3	3.2	1.8	4.7	7.4	
Column	30	123	37	104	46	340
Total	8.8	36.2	10.9	30.6	13.5	100.0

Chi square = 54.38892 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.37136

Number of missing observations = 4

Question #5: I prefer that the church take care of our housing needs.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	17	56	32	39	25	169
Clergy	10.1	33.1	18.9	23.1	14.8	51.4
	53.1	51.9	47.1	50.0	58.1	
	5.2	17.0	9.7	11.9	7.6	
2.	15	52	36	39	18	160
Spouse	9.4	32.5	22.5	24.4	11.3	48.6
	46.9	48.1	52.9	50.0	41.9	
	4.6	15.8	10.9	11.9	5.5	
Column	32	108	68	78	43	329
Total	9.7	32.8	20.7	23.7	13.1	100.0

Chi square = 1.40283 with 4 degrees of freedom

Significance = 0.8437

Contingency coefficient = 0.06516

Number of missing observations = 15

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	32	103	67	56	20	278
P-Group	11.5	37.1	24.1	20.1	7.2	82.7
	94.1	94.5	94.4	71.8	45.5	
	9.5	30.7	19.9	16.7	6.0	
2.	2	6	4	22	24	58
H-Group	3.4	10.3	6.9	37.9	41.4	17.3
	5.9	5.5	5.6	28.2	54.5	
	0.6	1.8	1.2	6.5	7.1	
Column	34	109	71	78	44	336
Total	10.1	32.4	21.1	23.2	13.1	100.0

Chi square = 69.71907 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.41454

Number of missing observations = 8

Question #6: Parsonage children's relationship with their peers is made easier by their living the "parsonage lifestyle."

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	2	16	55	70	19	162
Clergy	1.2	9.9	34.0	43.2	11.7	51.1
	40.0	59.3	49.5	50.0	55.9	
	0.6	5.0	17.4	22.1	6.0	
2.	3	11	56	70	15	155
Spouse	1.9	7.1	36.1	45.2	9.7	48.9
	60.0	40.7	50.5	50.0	44.1	
	0.9	3.5	17.7	22.1	4.7	
Column	5	27	111	140	34	317
Total	1.6	8.5	35.0	44.2	10.7	100.0

Chi square = 1.45166 with 4 degrees of freedom

Significance = 0.8352

Contingency coefficient = 0.06752

Number of missing observations = 27

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	4	26	103	120	16	269
P-Group	1.5	9.7	38.3	44.6	5.9	83.0
	80.0	96.3	92.0	82.2	47.1	
	1.2	8.0	31.8	37.0	4.9	
2.	1	1	9	26	18	55
H-Group	1.8	1.8	16.4	47.3	32.7	17.0
	20.0	3.7	8.0	17.8	52.9	
	0.3	0.3	2.8	8.0	5.6	
Column	5	27	112	146	34	324
Total	1.5	8.3	34.6	45.1	10.5	100.0

Chi square = 41.03520 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.33528

Number of missing observations = 20

Question #7: My family's sense of closeness and togetherness is hindered by the "parsonage lifestyle."

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	10	20	19	93	27	169
Clergy	5.9	11.8	11.2	55.0	16.0	51.1
	58.8	66.7	41.3	51.7	46.6	
	3.0	6.0	5.7	28.1	8.2	
2.	7	10	27	87	31	162
Spouse	4.3	6.2	16.7	53.7	19.1	48.9
	41.2	33.3	58.7	48.3	53.4	
	2.1	3.0	8.2	26.3	9.4	
Column	17	30	46	180	58	331
Total	5.1	9.1	13.9	54.4	17.5	100.0

Chi-square = 5.58437 with 4 degrees of freedom

Significance = 0.2324

Contingency coefficient = 0.12881

Number of missing observations = 13

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	5	23	39	158	56	281
P-Group	1.8	8.2	13.9	56.2	19.9	83.1
	27.8	71.9	84.8	86.3	94.9	
	1.5	6.8	11.5	46.7	16.6	
2.	13	9	7	25	3	57
H-Group	22.8	15.8	12.3	43.9	5.3	16.9
	72.2	28.1	15.2	13.7	5.1	
	3.8	2.7	2.1	7.4	0.9	
Column	18	32	46	183	59	338
Total	5.3	9.5	13.6	54.1	17.5	100.0

Chi square = 49.50621 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.35743

Number of missing observations = 6

Question #8: My sense of fulfillment in my marriage is enhanced by the "parsonage lifestyle."

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	4	18	46	76	18	162
Clergy	2.5	11.1	28.4	46.9	11.1	50.8
	50.0	50.0	51.7	52.4	43.9	
	1.3	5.6	14.4	23.8	5.6	
2.	4	18	43	69	23	157
Spouse	2.5	11.5	27.4	43.9	14.6	49.2
	50.0	50.0	48.3	47.6	56.1	
	1.3	5.6	13.5	21.6	7.2	
Column	8	36	89	145	41	319
Total	2.5	11.3	27.9	45.5	12.9	100.0

Chi square = 0.97068 with 4 degrees of freedom

Significance = 0.9142

Contingency coefficient = 0.05508

Number of missing observations = 25

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	8	33	82	123	26	272
P-Group	2.9	12.1	30.1	45.2	9.6	83.4
	100.0	91.7	90.1	82.0	63.4	
	2.5	10.1	25.2	37.7	8.0	
2.	0	3	9	27	15	54
H-Group	0.0	5.6	16.7	50.0	27.8	16.6
	0.0	8.3	9.9	18.0	36.6	
	0.0	0.9	2.8	8.3	4.6	
Column	8	36	91	150	41	326
Total	2.5	11.0	27.9	46.0	12.6	100.0

Chi square = 18.40097 with 4 degrees of freedom

Significance = 0.0010

Contingency coefficient = 0.23115

Number of missing observations = 18

Question #9: Contemporary clergy marriages can often be hindered in their fulfillment by the effects of the "parsonage lifestyle."

Count Row % Col. % Tot. %	SA	A	NS	D	SD	Row Total
1. Clergy	17 10.4 53.1 5.2	59 36.2 55.1 18.2	33 20.2 40.7 10.2	37 22.7 47.4 11.4	17 10.4 63.0 5.2	163 50.2
2. Spouse	15 9.3 46.9 4.6	48 29.6 44.9 14.8	48 29.6 59.3 14.8	41 25.3 52.6 12.6	10 6.2 37.0 3.1	162 49.8
Column Total	32 9.8	107 32.9	81 24.9	78 24.0	27 8.3	325 100.0

Chi square = 6.05053 with 4 degrees of freedom

Significance = 0.1954

Contingency coefficient = 0.13519

Number of missing observations = 19

Count Row % Col. % Tot. %	SA	A	NS	D	SD	Row Total
1. P-Group	15 5.5 46.9 4.5	90 32.8 81.8 27.2	69 25.2 83.1 20.8	73 26.6 92.4 22.1	27 9.9 100.0 8.2	274 82.8
2. H-Group	17 29.8 53.1 5.1	20 35.1 18.2 6.0	14 24.6 16.9 4.2	6 10.4 7.6 1.8	0 0.0 0.0 0.0	57 17.2
Column Total	32 9.7	110 33.2	83 25.1	79 23.9	27 8.2	331 100.0

Chi square = 39.76857 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.32751

Number of missing observations = 13

Question #10: The "parsonage lifestyle" allows my family life to be as open or as closed as we choose with other people.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	25	89	12	29	14	169
Clergy	14.8	52.7	7.1	17.2	8.3	50.9
	59.5	48.6	48.0	48.3	63.6	
	7.5	26.8	3.6	8.7	4.2	
2.	17	94	13	31	8	163
Spouse	10.4	57.7	8.0	19.0	4.9	49.1
	40.5	51.4	52.0	51.7	36.4	
	5.1	28.3	3.9	9.3	2.4	
Column	42	183	25	60	22	332
Total	12.7	55.1	7.5	18.1	6.6	100.0

Chi square = 3.29609 with 4 degrees of freedom

Significance = 0.5096

Contingency coefficient = 0.09915

Number of missing observations = 12

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	39	170	18	46	8	281
P-Group	13.9	60.5	6.4	16.4	2.8	82.9
	90.7	90.4	66.7	76.7	38.1	
	11.5	50.1	5.3	13.6	2.4	
2.	4	18	9	14	13	58
H-Group	6.9	31.0	15.5	24.1	22.4	17.1
	9.3	9.6	33.3	23.3	61.9	
	1.2	5.3	2.7	4.1	3.8	
Column	43	188	27	60	21	339
Total	12.7	55.5	8.0	17.7	6.2	100.0

Chi square = 45.73764 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.34479

Number of missing observations = 5

Question #11: Our family's parsonage needs negatively affect our ministry to the persons on the parsonage committee.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	8	16	22	91	30	167
Clergy	4.8	9.6	13.2	54.5	18.0	50.9
	66.7	53.3	43.1	51.4	51.7	
	2.4	4.9	6.7	27.7	9.1	
2.	4	14	29	86	28	161
Spouse	2.5	8.7	18.0	53.4	17.4	49.1
	33.3	46.7	56.9	48.6	48.3	
	1.2	4.3	8.8	26.2	8.5	
Column	12	30	51	177	58	328
Total	3.7	9.1	15.5	54.0	17.7	100.0

Chi square = 2.52875 with 4 degrees of freedom

Significance = 0.6395

Contingency coefficient = 0.08747

Number of missing observations = 16

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	3	17	38	163	59	280
P-Group	1.1	6.1	13.6	58.2	21.1	83.6
	25.0	53.1	74.5	90.1	100.0	
	0.9	5.1	11.3	48.7	17.6	
2.	9	15	13	18	0	55
H-Group	16.4	27.3	23.6	32.7	0.0	16.4
	75.0	46.9	25.5	9.9	0.0	
	2.7	4.5	3.9	5.4	0.0	
Column	12	32	51	181	59	335
Total	3.6	9.6	15.2	54.0	17.6	100.0

Chi square = 71.81796 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.42016

Number of missing observations = 9

Question #12: The "parsonage lifestyle" enhances my understanding of the practical problems of other members of the congregation and our community.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	1	25	26	95	20	167
Clergy	0.6	15.0	15.6	56.9	12.0	51.4
	33.3	61.0	36.1	54.0	60.6	
	0.3	7.7	8.0	29.2	6.2	
2.	2	16	46	81	13	158
Spouse	1.3	10.1	29.1	51.3	8.2	48.6
	66.7	39.0	63.9	46.0	39.4	
	0.6	4.9	14.2	24.9	4.0	
Column	3	41	72	176	33	325
Total	0.9	12.6	22.2	54.2	10.2	100.0

Chi square = 10.22158 with 4 degrees of freedom

Significance = 0.0369

Contingency coefficient = 0.17462

Number of missing observations = 19

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	3	36	65	151	19	274
P-Group	1.1	13.1	23.7	55.1	6.9	82.5
	100.0	85.7	89.0	83.9	55.9	
	0.9	10.8	19.6	45.5	5.7	
2.	0	6	8	29	15	58
H-Group	0.0	10.3	13.8	50.0	25.9	17.5
	0.0	14.3	11.0	16.1	44.1	
	0.0	1.8	2.4	8.7	4.5	
Column	3	42	73	180	34	332
Total	0.9	12.7	22.0	54.2	10.2	100.0

Chi square = 20.05278 with 4 degrees of freedom

Significance = 0.0005

Contingency coefficient = 0.23866

Number of missing observations = 12

Question #13: Because we live in provided housing our family often feels "set apart" from the rest of the community.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	4	30	13	88	32	167
Clergy	2.4	18.0	7.8	52.7	19.2	51.1
	50.0	54.5	38.2	49.4	61.5	
	1.2	9.2	4.0	26.9	9.8	
2.	4	25	21	90	20	160
Spouse	2.5	15.6	13.1	56.3	12.5	48.9
	50.0	45.5	61.8	50.6	38.5	
	1.2	7.6	6.4	27.5	6.1	
Column	8	55	34	178	52	327
Total	2.4	16.8	10.4	54.4	15.9	100.0

Chi square = 4.98103 with 4 degrees of freedom

Significance = 0.2892

Contingency coefficient = 0.12249

Number of missing observations = 17

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	2	42	24	164	49	281
P-Group	0.7	14.9	8.5	58.4	17.4	84.1
	25.0	77.8	66.7	89.6	92.5	
	0.6	12.6	7.2	49.1	14.7	
2.	6	12	12	19	4	53
H-Group	11.3	22.6	22.6	35.8	7.5	15.9
	75.0	22.2	33.3	10.4	7.5	
	1.8	3.6	3.6	5.7	1.2	
Column	8	54	36	183	53	334
Total	2.4	16.2	10.8	54.8	15.9	100.0

Chi square = 37.68503 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.31842

Number of missing observations = 10

Question #14: The parsonage system and lifestyle enhances my ability to do my style of ministry.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	12	54	35	53	13	167
Clergy	7.2	32.3	21.0	31.7	7.8	53.0
	70.6	57.4	40.7	53.0	72.2	
	3.8	17.1	11.1	16.8	4.1	
2.	5	40	51	47	5	148
Spouse	3.4	27.0	34.5	31.8	3.4	47.0
	29.4	27.0	59.3	47.0	27.8	
	1.6	12.7	16.2	14.9	1.6	
Column	17	94	86	100	18	315
Total	5.4	29.8	27.3	31.7	5.7	100.0

Chi square = 10.75284 with 4 degrees of freedom

Significance = 0.0295

Contingency coefficient = 0.18168

Number of missing observations = 29

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	17	89	74	81	9	270
P-Group	6.3	33.0	27.4	30.0	3.3	84.4
	100.0	92.7	86.0	78.6	50.0	
	5.3	27.8	23.1	25.3	2.8	
2.	0	7	12	22	9	50
H-Group	0.0	14.0	24.0	44.0	18.0	15.6
	0.0	7.3	14.0	2.14	50.0	
	0.0	2.2	3.8	6.9	2.8	
Column	17	96	86	103	18	320
Total	5.3	30.0	26.9	32.2	5.6	100.0

Chi square = 27.08945 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.27937

Number of missing observations = 24

Question #15: Living in a parsonage hinders ministry to political/ethical issues in our community (such as school busing and other property tax issues).

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	8	31	30	70	30	169
Clergy	4.7	18.3	17.8	41.4	17.8	51.5
	72.7	53.4	50.0	47.3	58.8	
	2.4	9.5	9.1	21.3	9.1	
2.	3	27	30	78	21	159
Spouse	1.9	17.0	18.9	49.1	13.2	48.5
	27.3	46.6	50.0	52.7	41.2	
	0.9	8.2	9.1	23.8	6.4	
Column	11	58	60	148	51	328
Total	3.4	17.7	18.3	45.1	15.5	100.0

Chi square = 4.26834 with 4 degrees of freedom

Significance = 0.3709

Contingency coefficient = 0.11334

Number of missing observations = 16

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	4	46	51	129	49	279
P-Group	1.4	16.5	18.3	46.2	17.6	83.3
	33.3	79.3	85.0	84.9	92.5	
	1.2	13.7	15.2	38.5	14.6	
2.	8	12	9	23	4	56
H-Group	14.3	21.4	16.1	41.1	7.1	16.7
	66.7	20.7	15.0	15.1	7.5	
	2.4	3.6	2.7	6.9	1.2	
Column	12	58	60	152	53	335
Total	3.6	17.3	17.9	45.4	15.8	100.0

Chi square = 25.76521 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.26724

Number of missing observations = 9

Question #16: Living in a parsonage makes the vocation of ministry more attractive to me.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	5	26	31	79	25	166
Clergy	3.0	15.7	18.7	47.6	15.1	50.9
	55.6	52.0	49.2	51.6	49.0	
	1.5	8.0	9.5	24.2	7.7	
2.	4	24	32	74	26	160
Spouse	2.5	15.0	20.9	46.3	16.3	49.1
	44.4	48.0	50.8	48.4	51.0	
	1.2	7.4	9.8	22.7	8.0	
Column	9	50	63	153	51	326
Total	2.8	15.3	19.3	46.9	15.6	100.0

Chi square = 0.27965 with 4 degrees of freedom

Significance = 0.9911

Contingency coefficient = 0.02928

Number of missing observations = 18

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	10	49	53	134	31	277
P-Group	3.6	17.7	19.1	48.4	11.2	83.2
	100.0	98.0	84.1	84.8	59.6	
	3.0	14.7	15.9	40.2	9.3	
2.	0	1	10	24	21	56
H-Group	0.0	1.8	17.9	42.9	37.5	16.8
	0.0	2.0	15.9	15.2	40.4	
	0.0	0.3	3.0	7.2	6.3	
Column	10	50	63	158	52	333
Total	3.0	15.0	18.9	47.4	15.6	100.0

Chi square = 30.85492 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.29120

Number of missing observations = 11

Question #17: In our community, home ownership is the expected thing, for most people.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	21	80	27	37	3	168
Clergy	12.5	47.6	16.1	22.0	1.8	50.9
	45.7	49.7	55.1	53.6	60.0	
	6.4	24.2	8.2	11.2	0.9	
2.	25	81	22	32	2	162
Spouse	15.4	50.0	13.6	19.8	1.2	49.1
	54.3	50.3	44.9	46.4	40.0	
	7.6	24.5	6.7	9.7	0.6	
Column	46	161	49	69	5	330
Total	13.9	48.8	14.8	20.9	1.5	100.0

Chi square = 1.31790 with 4 degrees of freedom

Significance = 0.8583

Contingency coefficient = 0.06307

Number of missing observations = 14

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	28	136	43	67	5	279
P-Group	10.0	48.7	51.4	24.0	1.8	82.8
	59.6	82.4	87.8	94.4	100.0	
	8.3	40.4	12.8	19.9	1.5	
2.	19	29	6	4	0	58
H-Group	32.8	50.0	10.3	6.9	0.0	17.2
	40.4	17.6	12.2	5.6	0.0	
	5.6	8.6	1.8	1.2	0.0	
Column	47	165	49	71	5	337
Total	13.9	49.0	14.5	21.1	1.5	100.0

Chi square = 26.35811 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.26933

Number of missing observations = 7

Question #18: When considering a move to another charge, we consider the new parsonage accommodation very carefully before choosing to accept the appointment.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	26	56	14	60	14	170
Clergy	15.3	32.9	8.2	35.3	8.2	51.4
	57.8	52.3	53.8	47.2	53.8	
	7.9	16.9	4.2	18.1	4.2	
2.	19	51	12	67	12	161
Spouse	11.8	31.7	7.5	41.6	7.5	48.6
	42.2	47.7	46.2	52.8	46.2	
	5.7	15.4	3.6	20.2	3.6	
Column	45	107	26	127	26	331
Total	13.6	32.3	7.9	38.4	7.9	100.0

Chi square = 1.77265 with 4 degrees of freedom

Significance = 0.7775

Contingency coefficient = 0.07299

Number of missing observations = 13

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	26	94	21	116	23	280
P-Group	9.3	33.6	7.5	41.4	8.2	82.8
	56.5	86.2	80.8	88.5	88.5	
	7.7	27.8	6.2	34.3	6.8	
2.	20	15	5	15	3	58
H-Group	34.5	25.9	8.6	25.9	5.2	17.2
	43.5	13.8	19.2	11.5	11.5	
	5.9	4.4	1.5	4.4	0.9	
Column	46	109	26	131	26	338
Total	13.6	32.2	7.7	38.8	7.7	100.0

Chi square = 26.96025 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.27179

Number of missing observations = 6

Question #19: The parsonage is needed as a positive symbol of the presence of the church in the community.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	5	15	22	87	40	169
Clergy	3.0	8.9	13.0	51.5	23.7	51.1
	71.4	48.4	51.2	48.3	57.1	
	1.5	4.5	6.6	26.3	12.1	
2.	2	16	21	93	30	162
Spouse	1.2	9.9	13.0	57.4	18.5	48.9
	28.6	51.6	48.8	51.7	42.9	
	0.6	4.8	6.3	28.1	9.1	
Column	7	31	43	180	70	331
Total	2.1	9.4	13.0	54.4	21.1	100.0

Chi square = 2.82302 with 4 degrees of freedom

Significance = 0.5879

Contingency coefficient = 0.09196

Number of missing observations = 13

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	7	28	39	155	50	279
P-Group	2.5	10.0	14.0	55.6	17.9	82.8
	87.5	90.3	88.6	84.7	70.4	
	2.1	8.3	11.6	46.0	14.8	
2.	1	3	5	28	21	58
H-Group	1.7	5.2	8.6	48.3	36.2	17.2
	12.5	9.7	11.4	15.3	29.6	
	0.3	0.9	1.5	8.3	6.2	
Column	8	31	44	183	71	337
Total	2.4	9.2	13.1	54.3	21.1	100.0

Chi square = 10.50438 with 4 degrees of freedom

Significance = 0.0327

Contingency coefficient = 0.17386

Number of missing observations = 7

Question #20: The parsonage system hinders the clergy family's ability to save enough money for retirement.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	38	61	20	38	11	168
Clergy	22.6	36.3	11.9	22.6	6.5	51.1
	48.1	56.0	40.8	51.4	61.1	
	11.6	18.5	6.1	11.6	3.3	
2.	41	48	29	36	7	161
Spouse	25.5	29.8	18.0	22.4	4.3	48.9
	51.9	44.0	59.2	48.6	38.9	
	12.5	14.6	8.8	10.9	2.1	
Column	79	109	49	74	18	329
Total	24.0	33.1	14.9	22.5	5.5	100.0

Chi square = 4.11331 with 4 degrees of freedom

Significance = 0.3909

Contingency coefficient = 0.11112

Number of missing observations = 15

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	53	90	47	72	18	280
P-Group	18.9	32.1	16.8	25.7	6.4	83.3
	66.3	81.8	92.2	93.5	100.0	
	15.8	26.8	14.0	21.4	5.4	
2.	27	20	4	5	0	56
H-Group	48.2	35.7	7.1	8.9	0.0	16.7
	33.8	18.2	7.8	6.5	0.0	
	8.0	6.0	1.2	1.5	0.0	
Column	80	110	51	77	18	336
Total	23.8	32.7	15.2	22.9	5.4	100.0

Chi square = 29.18826 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.28271

Number of missing observations = 8

Question #21: The parsonage system allows the clergy person in our family to be more "present" to the needs of other persons.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	9	40	36	58	19	162
Clergy	5.6	24.7	22.2	35.8	11.7	50.8
	64.3	47.6	45.0	53.7	57.6	
	2.8	12.5	11.3	18.2	6.0	
2.	5	44	44	50	14	157
Spouse	3.2	28.0	28.0	31.8	8.9	49.2
	35.7	52.4	55.0	46.3	42.4	
	1.6	13.8	13.8	15.7	4.4	
Column	14	84	80	108	33	319
Total	4.4	26.3	25.1	33.9	10.3	100.0

Chi square = 3.40597 with 4 degrees of freedom

Significance = 0.4923

Contingency coefficient = 0.10278

Number of observations missing = 25

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	12	76	74	94	14	270
P-Group	4.4	28.1	27.4	34.8	5.2	83.1
	85.7	89.4	90.2	85.5	41.2	
	3.7	23.4	22.8	28.9	4.3	
2.	2	9	8	16	20	55
H-Group	3.6	16.4	14.5	29.1	36.4	16.9
	14.3	10.6	9.8	14.5	58.8	
	0.6	2.8	2.5	4.9	6.2	
Column	14	85	82	110	34	325
Total	4.3	26.2	25.2	33.8	10.5	100.0

Chi square = 48.39137 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.36000

Number of missing observations = 19

Question #22: The parsonage is a "free benefit" of the ministry beyond the salary.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	3	30	9	67	59	168
Clergy	1.8	17.9	5.4	39.9	35.1	51.4
	60.0	50.8	39.1	50.4	55.1	
	0.9	9.2	2.8	20.5	18.0	
2.	2	29	14	66	48	159
Spouse	1.3	18.2	8.8	41.5	30.2	48.6
	40.0	49.2	60.9	49.6	44.9	
	0.6	8.9	4.3	20.2	14.7	
Column	5	59	23	133	107	327
Total	1.5	18.0	7.0	40.7	32.7	100.0

Chi square = 2.19622 with 4 degrees of freedom

Significance = 0.6997

Contingency coefficient = 0.08168

Number of missing observations = 17

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	6	55	20	112	84	277
P-Group	2.2	19.9	7.2	40.4	30.3	82.9
	100.0	93.2	76.9	83.0	77.8	
	1.8	16.5	6.0	33.5	25.1	
2.	0	4	6	23	24	57
H-Group	0.0	7.0	10.5	40.4	42.1	17.1
	0.0	6.8	23.1	17.0	22.2	
	0.0	1.2	1.8	6.9	7.2	
Column	6	59	26	135	108	334
Total	1.8	17.7	7.8	40.4	32.3	100.0

Chi square = 8.33796 with 4 degrees of freedom

Significance = 0.0800

Contingency coefficient = 0.15606

Number of missing observations = 10

Question #23: I believe the minister should be responsible for housing his family upon his retirement or death.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	21	112	21	8	4	166
Clergy	12.7	67.5	12.7	4.8	2.4	51.6
	58.3	52.6	45.7	42.1	50.0	
	6.5	34.8	6.5	2.5	1.2	
2.	15	101	25	11	4	156
Spouse	9.6	64.7	16.0	7.1	2.6	48.4
	41.7	47.4	54.3	57.9	50.0	
	4.7	31.4	7.8	3.4	1.2	
Column	36	213	46	19	8	322
Total	11.2	66.1	14.3	5.9	2.5	100.0

Chi square = 2.08103 with 4 degrees of freedom

Significance = 0.7209

Contingency coefficient = 0.08013

Number of observations missing = 22

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	24	180	44	19	3	270
P-Group	8.9	66.7	16.3	7.0	1.1	82.1
	64.9	81.8	97.8	100.0	37.5	
	7.3	54.7	13.4	5.8	0.9	
2.	13	40	1	0	5	59
H-Group	22.0	67.8	1.7	0.0	8.5	17.9
	35.1	18.2	2.2	0.0	62.5	
	4.0	12.2	0.3	0.0	1.5	
Column	37	220	45	19	8	329
Total	11.2	66.9	13.7	5.8	2.4	100.0

Chi square = 29.94440 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.28883

Number of missing observations = 15

Question #24: I sense a conflict between ministerial
and family commitments in the parsonage.

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	11	48	29	69	9	166
Clergy	6.6	28.9	17.5	41.6	5.4	51.2
	47.8	60.0	46.0	50.0	45.0	
	3.4	14.8	9.0	21.3	2.8	
2.	12	32	34	69	11	158
Spouse	7.6	20.3	21.5	43.7	7.0	48.8
	52.2	40.0	54.0	50.0	55.0	
	3.7	9.9	10.5	21.3	3.4	
Column	23	80	63	138	20	324
Total	7.1	24.7	19.4	42.6	6.2	100.0

Chi square = 3.64499 with 4 degrees of freedom

Significance = 0.4562

Contingency coefficient = 0.10547

Number of missing observations = 20

Count						
Row %						
Col. %						
Tot. %	SA	A	NS	D	SD	Row Total
1.	10	70	51	122	20	273
P-Group	3.7	25.6	18.7	44.7	7.3	83.0
	41.7	85.4	81.0	87.1	100.0	
	3.0	21.3	15.5	37.1	6.1	
2.	14	12	12	18	0	56
H-Group	25.0	21.4	21.4	32.1	0.0	17.0
	58.3	14.6	19.0	12.9	0.0	
	4.3	3.6	3.6	5.5	0.0	
Column	24	82	63	140	20	329
Total	7.3	24.9	19.1	42.6	6.1	100.0

Chi square = 35.33580 with 4 degrees of freedom

Significance = 0.0000

Contingency coefficient = 0.31143

Number of missing observations = 15

Question #25: If I could choose, I would prefer the following housing choice:

1. Parsonage
2. To buy my own home
3. To rent a house
4. To rent a condominium
5. To buy a condominium

Count						
Row %						
Col. %						
Tot. %	1	2	3	4	5	Row Total
1.	60	99	0	1	8	168
Clergy	35.7	58.9	0.0	0.6	4.8	51.4
	54.1	50.8	0.0	25.0	57.1	
	18.3	30.3	0.0	0.3	2.4	
2.	51	96	3	3	6	159
Spouse	32.1	60.4	1.9	1.9	3.8	48.6
	45.9	49.2	100.0	75.0	42.9	
	15.6	29.4	0.9	0.9	1.8	
Column	111	195	3	4	14	327
Total	33.9	59.6	0.9	1.2	4.3	100.0

Chi square = 4.81753 with 4 degrees of freedom

Significance = 0.3065

Contingency coefficient = 0.12049

Number of missing observations = 17

Count			
Row %			
Col. %			
Tot. %	Parsonage	Other Choice	Row Total
1.	111	165	276
P-Group	40.2	59.8	82.4
	96.5	75.0	
	33.1	49.3	
2.	4	55	59
H-Group	6.8	93.2	17.6
	3.5	25.0	
	1.2	16.4	
Column	115	220	335
Total	34.3	65.7	100.0

Chi square = 22.64743 with 1 degree of freedom

Significance = 0.0000

Contingency coefficient = 0.25910

Number of observations missing = 9

Question #26: Most of the time I am _____ with my housing arrangement:

1. Very dissatisfied
2. Dissatisfied
3. Neutral
4. Satisfied
5. Very satisfied

Count						
Row %						
Col. %						
Tot. %	VD	D	N	S	VS	Row Total
1.	4	18	18	99	30	169
Clergy	2.4	10.7	10.7	58.6	17.8	51.4
	57.1	47.4	47.4	54.1	47.6	
	1.2	5.5	5.5	30.1	9.1	
2.	3	20	20	84	33	160
Spouse	1.9	12.5	12.5	52.5	20.6	48.6
	42.9	52.6	52.6	45.9	52.4	
	0.9	6.1	6.1	25.5	10.0	
Column	7	38	38	183	63	329
Total	2.1	11.6	11.6	55.6	19.1	100.0

Chi square = 1.48065 with 4 degrees of freedom

Significance = 0.8301

Contingency coefficient = 0.06694

Number of missing observations = 15

Count			
Row %			
Col. %			
Tot. %	D	S	Row Total
1.	37	240	277
P-Group	13.4	86.6	82.4
	84.1	82.2	
	11.0	71.4	
2.	7	52	59
H-Group	11.9	88.1	17.6
	15.9	17.8	
	2.1	15.5	
Column	44	292	336
Total	13.1	86.9	100.0

Chi square = 0.00924 with 1 degree of freedom

Significance = 0.9234

Contingency coefficient = 0.01684

Number of missing observations = 8